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SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

The Sabbath Recorder

Suffering tends to bring us into new relations to men. When Job has found God, and so begun to think and feel in god-like ways, he begins to think of and feel towards men as God does. His captivity is turned when his heart turns in pity and yearning desire to these associates who had not been taught and illuminated in his school. God stops short of nothing else with us. We may be humbled until our pride is gone, bruised till the will is meek, chastened till we are obedient; we may be disciplined into reverence and sober thought and virtuous conduct; but God is not content with these, nor with anything but a love for man like his own. Then our captivity of worldly life, of crushing trouble, of dissolving happiness, of bitter perplexity, of unsubdued spirit, of rebellious complaint, is turned. God, indeed, we need for trust, but equally we need humanity for love and service. There must be a real field for the play of our redeemed powers, as there must be for the discipline of our unsanctified nature. This field is not God, nor heaven, nor our own souls, but this world of men about us.—Theodore T. Munger.

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

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PLAINFIELD, N. J., MARCH 6, 1913

WHOLE NO. 3,705

National Missionary Congress, April 26-30 The culminating feature of the Laymen's Missionary Movement in the United States will be a National Missionary Congress in Washington, D. C., April 26-30, 1916. Those having the matter in hand, realizing the difficulties to be overcome, are urging all Christians to pray earnestly that this campaign may inspire America to fulfil her mission of service to mankind.

The Executive Committee feels that "the neglect of prayer by the church at home means defeat at the front of battle," and suggests that all the people pray for the great undertaking, for mission boards, for convention cities where meetings are held, for all speakers and delegates, for the churches, and for the spread of the spirit of prayer throughout the land.

"Pray ye the Lord of the harvest, that he send forth laborers into his harvest."

De Booschapper and The Gospel Herald *De Booschapper*, published by Brother Velthuysen in Amsterdam, Holland, comes to hand in a new form. The pages have been reduced in size, and the paper contains thirty-two pages a little smaller than those of the RECORDER, of one column each. We wish we could read it and give RECORDER readers some of the messages of Brother Velthuysen to his people. But this we can not do. The new form will doubtless be more convenient, and we trust our Holland friends will enjoy it more than ever.

The *Gospel Herald* is Brother T. L. M. Spencer's paper, published in Georgetown, British Guiana, South America. It comes enlarged this time, with pages 9½ by 7½ inches—twelve pages besides the covers. Volume II began with the new year. The *Gospel Herald* gives clear and strong testimonies for the Sabbath, for temperance, and for all the other great truths of the Bible. The church in Georgetown is trying to raise funds for a church building, which it feels is greatly needed to give permanence to the work.

Syracuse Welcomes A New Minister In the Home News of last RECORDER, Dr. Maxson, of Syracuse, N. Y., tells of several additions to the little Seventh Day Baptist church of that city. Among these is a minister, Rev. William Clayton, who formerly belonged to the Adventists. He is highly spoken of by our Syracuse friends, and a letter from Rev. Riley G. Davis, the pastor, assures us that he has been a successful pastor and would be glad to do pastoral or missionary work wherever a door may open to him.

We are glad to know that the little company in Syracuse is being reinforced by faithful ones who can help them hold up the light of God's truth. We shall also be glad to meet this new brother, and we bid him Godspeed in his efforts to build up the kingdom of God on earth.

The Great Christian Congress at Panama In a letter from Ancon, Panama Canal Zone, our friend, Will. M. Davis, of Chicago, says:

"It was my good fortune on my 'circle trip' to reach Panama (Ancon) during the Latin-American Congress. I wish it might have been the privilege of some one of our leaders to have taken my place here so he could write up a report for the RECORDER of the excellent addresses made, and explain the problems the Congress is working out. I am mailing you, however, some daily papers that will give you a few facts about the great conference."

From the papers that have come to hand we learn that Brother Davis was right in calling it a great conference. For fully a year eight commissions had been preparing data for the congress. It is claimed that hundreds of distinguished men in Europe and America (North and South) have worked on reports that make a ringing challenge to the churches of Christ to do something for the neglected fields of Central and South America. Christians of North America know far more of conditions in Asia and Africa than they do of those in South American republics. Missionaries in Latin-America have co-operated with the commissions, furnishing them

with first-hand data for their reports with regard to conditions and needs. These reports were amended and perfected by the discussions in the great congress, and it is claimed that, when published, they will astound the people and awaken a new sense of duty and obligation.

Delegates En Route A steamer carrying a contingent of delegates to the Panama Congress received a wireless message from the venerable Archbishop of the West Indies, residing at Kingston, Jamaica, requesting them to call upon him and receive his greetings and good wishes. Accordingly, a committee of seven was appointed to accept the invitation, with John R. Mott as chairman.

The cordial reception and hearty approval given by the Archbishop was considered quite remarkable in view of the fact that this very movement recently divided the Episcopal Church of the United States. The Archbishop, in his address of welcome, said he had prayed for years that the evangelical Christian Church might put forth some adequate effort to evangelize Latin-America, and he now felt that his prayers were being answered. He could not understand why his churchmen in the United States could find it in their hearts to oppose a movement so manifestly guided by the Holy Spirit. It was his hope that the Roman Church in Latin-America would itself feel the stimulating effect of this evangelical advance in missionary activity.

To this address of welcome and "God-speed," Dr. John R. Mott, world's superintendent of the Y. M. C. A., responded in his own happy way, after which the delegation departed with the Archbishop's blessing.

Place and Personnel of The Convention The congress convened in the auditorium of the great Hotel Tivoli.

This hotel is owned by the United States Government, and is used for the army of American employees in the Canal Zone. The auditorium, decorated with palms and the flags of Latin-American nations, made an ideal place for such a meeting.

The personnel of the congress was considered remarkable in view of the distance of Panama from the great centers of the

United States and Canada, and the difficulties of travel the delegate had to face in order to reach the place of meeting. It is seven days' journey from New York, and still farther from points in South America. One reporter says: "Bishops without number are here, with missionary secretaries, college presidents, newspaper editors, widely known pastors, and, last and best of all, scores of missionaries right from the battle line."

Difficult Problems The movement to carry the gospel into Latin-American countries is confronted by many difficult problems. The most serious one seems to be, how to overcome obstacles likely to be placed in the way by the Roman Catholic Church, which has held absolute and undisputed sway in these countries for more than four hundred years. This church has been too much of a political institution, autocratic in its methods, and in many ways corrupt, and it has thus alienated the people and lost its grip upon them. Half the people are in heathen darkness, and the other half are turning away from the church that has so signally failed in its task of lifting up the masses.

There seemed to be no disposition on the part of the congress to lay the lash upon Catholicism, but there was every sign of deep, abiding sorrow that it has failed. The all-absorbing question was, What can be done to bring to Christ the great continent lying at our very doors, and to make it in turn a factor in the work of winning the rest of the world? A delightful spiritual atmosphere pervaded all the meetings, and there was much prayer.

The question of educating native missionaries was dwelt upon at length. Evidently the Anglo-Saxon mind can not, within one generation, thoroughly understand the point of view of the Latin-American mind, and it will be necessary to train consecrated native missionaries for the work there. Seminaries for this purpose are essential.

How the true doctrine of the Fatherhood of God, the gospel of an open Bible in the hands of the common people, and the truth that there is but one Mediator between God and man, even Christ—how these can be instilled into the hearts and minds of the millions in priest-ruled Latin-

America, is among the difficult problems under discussion in the Latin-American Congress.

What More Can We Say? Have you read the report of the treasurer of the Missionary Board? If you have, you know all about it now, and that should stir your heart and move you to action. For months we have all known that this board was burdened by debt—distressed for funds and obliged to hire. We do not know exactly how large the debt was when we began to hear about it, so can not tell how much it has been reduced. But we do know from the report that the board now owes \$4,000. What a pity! It will require \$240 to pay the interest on that amount one year—\$20 a month! This must go, not for mission work, but for interest on a debt which we should never have allowed to come upon the board—a debt we must pay in the end; and every month we let it run means \$20 more out of our pockets, diverted from the work of missions.

When I think how easily nine or ten thousand people could wipe this debt out in one week, I can not refrain from repeating, "What a pity, to let it run on!" Every one would feel better if it were paid. The board would breathe easier and the outlook would be hopeful all along the line. Why not join hands to relieve the Missionary Board of this burden, and stop an accumulating debt of interest money?

"Don't Write So Much About Money" Why not? Is not money essential to carry on the work of the Master? Did not God's people of old, time and again, make earnest pleas for funds needed in the worship of Jehovah and for the support of his house? Were they not accused of robbing God when they withheld their tithes and offerings, and were they not exhorted to prove, by their giving, God's willingness to pour out blessings upon them? Does not the Bible teach that God loveth the cheerful giver, and is not liberality counted as a Christian grace in which God's people are urged to abound? Then why should we not urge the brethren to respond with gifts of money whenever the cause suffers for funds? No one should object to being exhorted to abound in this grace any more than in any

other. When money is the thing most needed to keep the Master's work going, what can be done if it be not right and proper to ask the people to bring in their tithes and offerings? "Honor the Lord with thy substance, and with the firstfruits of all thine increase."

What About the Associations?

DEAR BROTHER GARDINER:

I have read with increasing interest all that has been said in the RECORDER respecting the time of holding the next session of the various associations. Personally I was very sorry to have the question opened up for discussion again, and that before the new order of the sessions had been tried long enough to be really certain that there was need of a change.

I think I am well enough acquainted with the fields covered by the various associations to know pretty well the difficulties in the way of holding the sessions of the associations either in the spring or autumn. Having resided for a term of years within the bounds of each of the associational territories, with the exception of the Southwest, and having been brought into personal touch with life and its conditions in a large portion of all these associational territories, I feel impelled at this time to present some thoughts for your careful consideration.

In the first place I wish to say that I resided in the Southeastern Association long enough, and covered enough of that country in my ministerial labors, to be greatly in sympathy with them when the effort was made to change the time of the associations from spring to autumn. I felt the change was greatly to their advantage. There were also reasons why I believed the change was of advantage to all the associations. I will mention a few of those reasons.

I. The change in time brought the associational gatherings at a time when they did not collide with the commencement of either of our three colleges. Holding the sessions in the spring brought at least two of them in connection with the commencement exercises of two of our colleges. This greatly interfered with the attendance, and hence the real value, of these associational gatherings, and in no little way detracted from the real life of the com-

mencement exercises if the place where the association was held happened to be close to the college. Because of this the change to the fall was wise and desirable.

II. With the associational gatherings in the spring, the meetings came at a time when the farmer was either crowded with his cultivating or, if the season happened to be late, driven with planting and preparing for the crops so necessary for his support. Under such conditions no one could blame him if he kept at his work rather than go to the association. I have attended various associations when there was scarcely a corporal's guard, outside the various delegates from away, present at the various sessions aside from those on the Sabbath. Because of these conditions the change to autumn was wise for all.

III. The change to the autumn brought the associational gatherings early in the Conference year when it was easy to incorporate the suggested plans of Conference into their schedule of work for the year. To my mind this is the natural and logical relation of the associations to the Conference—the smaller bodies working out the plans of the larger. All things considered I can but feel that the proper time for the associational gatherings is in the early autumn.

It would be unwise to advocate the holding of the sessions of the various associations at stated times to suit their own convenience without reference to the wish or convenience of the other associations. Each association should appreciate the value to itself even, of an interchange of delegates, to say nothing of its value to the others. In union and harmony of action there is strength and real stimulating of life. United we stand, divided, cultivating an independence of action, we fall.

As to the thought that the cost of sending delegates to the associational meetings held at different times rather than in regular succession will be but little more than under the present method, let us look at the matter as follows. Suppose the Eastern Association holds its session in October and has larger attendance than when held in May. The Central Association holds its session the last of June. The Western holds its the last of May, and the Northwestern holds its the last of September. The Southeastern has already placed hers

early in September. Now to reap the benefits of an interchange of delegates—and largely the people agree that an interchange is of great value—it is necessary for the Southeastern Association to send a representative to the Western in May, another to the Central in June, another to the Northwestern in September, and another to the Eastern in October, and yet another to the Southwest. Now let us take notice for a moment. The trip to the Western will cost about \$30; to the Central about \$30; to the Northwestern about \$50; to the Eastern about \$30. This makes a cost of about \$140 as compared with not over \$75 under the present arrangement. What is true of this association will be true of all the others. While the figures given may not be accurate they are very close to the amounts I have paid for trips covering the territories indicated, and will serve for illustration.

If this estimate will stand the light of investigation, what will the churches say about it? Is it not true that the expense now incurred is proving to be a real burden to the larger proportion of our churches? If so, will they stand for an unnecessary increase of that burden?

It is to be hoped that when the various associational executive committees meet to solve this problem they will not be unmindful of the larger benefit to be derived from a continuing of the harmonious interchange of delegates, and the necessity of retaining the regular succession of associational gatherings that the interchange of delegates may be possible.

I have not written these things for the sake of controversy or in the controversial spirit, but with the hope of helping some to see the matter in a different light.

May the spirit of the Master lead us all in the work of adjustment, that the building up of the waste places may be greatly hastened.

E. ADELBERT WITTER.

Hopkinton, R. I.,
Feb. 21, 1916.

"Some men have failed because there was no one to lend them a hand when they needed it most. On the other hand, more than one person has reached the beginnings of success simply through helping others when they were in need."

Notice From the Northwestern Association

The officers of the Northwestern Association are reminded that, in 1911 (see RECORDER, Oct. 23, 1911), after careful deliberation by representatives from all the associations, the time of holding our annual meetings was changed from spring to fall; a plan for holding consecutive sessions was also adopted. No action whatever was taken at our last meeting in Farina looking toward a return to the spring meetings. There is however some sentiment in favor of such a change, but in view of the above facts the Executive Committee does not feel justified in making the change on its own authority. The next meeting of the Northwestern Association will therefore be held at Jackson Center, Ohio, on September 28, 1916, unless other notice is given to the contrary.

We realize the very awkward position in which this will place the meetings of the Western, Central, and Eastern associations, but the action favoring a change was taken by these associations (as we understand the editorial in the RECORDER of Feb. 14, 1916) under the impression that it was desired by the Northwestern Association, which does not seem to be the case with all the evidence on hand.

If it is deemed best to change the time we wish to present the matter to the Northwestern Association in the regular and proper way, letting the vote be taken by churches at the next regular session.

We beg to suggest to the Western, Central, and Eastern associations that they hold their next meeting in the fall. This will give all more time to consider the matter and look forward to an adjustment which will be of advantage to all. It is very desirable to us to continue the present arrangement for exchanging delegates. The delegates who have been appointed to our sister associations are Rev. H. N. Jordan, with Rev. A. L. Davis alternate, to the Western, Central, and Eastern; and Loyal Hurley, with Rev. L. O. Greene, alternate, to the Southeastern.

BENJAMIN F. JOHANSON,
Moderator N. W. Association.

Feb. 27, 1916.

"It is a long step toward heaven to be born in a home where Christ is loved."

More L. S. K. Corrections

The following corrections should be made in your L. S. K. Directories, all subsequent to the corrected list in RECORDER of January 17. (Attention, State Secretaries!)

Mrs. Henry Pickett, New York, deceased.

Mrs. Ethelyn Hurley Holibaugh, Secretary. Address, Talent, Ore.

Add Mrs. J. H. Wofford and family, Birmingham, Ala.

New address of R. G. Junkin, Shedd, Linn Co., Ore.

Colorado. Drop Mrs. Eva and Miss Mildred Bonwell, Mr. and Mrs. H. W. Saunders, Mrs. Leon Van Horn, Mrs. E. J. Van Horn. (All have gone to Boulder. Pastor Davis gives the date to the hour and minute, as though more changes might take place the next day.) Paul Hummel and wife expect to be on their ranch at Sheridan Lake, Colo., at least part of this year.

Wyoming. Drop Mr. and Mrs. J. F. Bailey (gone to Boulder).

Idaho. Miss Clara Hills, now Mrs. Clara H. Pucket, Churchill, Ida.

California. Drop Mrs. W. L. Pucket.

Florida. Drop Mrs. W. F. McWhorter (in Jackson Center, Ohio). Change address of U. P. Davis to Alva, Fla. Rev. L. E. Livermore (Conn. and Fla.), deceased.

Oklahoma. Drop A. J. Davis (at North Loup, Neb.).

Missouri. Drop Susa Patterson.

New York. Add Frances E. Warren, Cuba. Mrs. Daniel B. Rogers, deceased.

Wisconsin. Mrs. Emma Coon Witter, deceased.

Kansas. J. G. Kenyon, deceased.

Washington. Add Mrs. Catherine Wilson, Nesika.

Mississippi. Add Mrs. Almira A. Daugherty, Hushpuckena.

Tennessee. Add Mrs. Neppie Harbert, Memphis, 1616 East Moreland Ave.

G. M. COTRELL,
Field Secretary.

"Continued Christian work helps to keep one on the spiritual upgrade; and one can keep on the upgrade of acceptable service by daily heed to the needs of the spiritual life. The two go hand in hand."

SABBATH REFORM

Jonah Fleeing From the Presence of the Lord

At their Sabbath service, at Mornington Hall, Canonbury Lane, the "Mill Yard" Church had an address by Lieut-Colonel Richardson, especially intended for Sabbath-keeping Christians. The text was taken from Jonah 1: 3.

After giving the narrative of Jonah as contained in the first and second chapters, the Colonel proceeded to draw lessons and to show parallels from it. He said: Jonah was instructed by the Lord to go to Nineveh and "cry against it." We, likewise, have been entrusted by the Lord with a special truth, and it is our peculiar duty to "cry against" Sabbath desecration by those who profess and call themselves Christians, which is rendered a greater abomination in the eyes of the Lord by their offering him a spurious Sabbath—the heathen "venerable day of the sun," in the place of the day he set apart and sanctified as a memorial of his great work of Creation. God raises up people to do special work—Samson's peculiar duty was to kill Philistines, and in his case little else seems to have been required of him, except that he was to be a Nazarite (a teetotal vegetarian). See Judges 13: 7 and Numbers 6.

Jonah did not like the work God had given him, for he knew the Lord was "a gracious God and merciful"; and some Sabbath-keepers appear to dislike being made peculiar, and being subjected to being called Jews for their Sabbath observance. In worldly matters men like to be chosen to perform some difficult task, where honor or glory may be won—so we should glory in being the chosen servants of the Lord to fight for his truths, though it be in a forlorn hope. What matter the result to us if it be but his will? The prophet thinks to flee from the presence of the Lord, as though the Lord were God only in Palestine, but the Lord overtakes him in the storm. He is found by the captain fast asleep. In like manner some who have been brought to the knowledge of the Sabbath attempt to get away from its obligations—to flee from the presence of

the Lord—or, on finding great difficulty in getting employment where they can keep the Sabbath, would run away from England, this difficult field of labor, and go to America where Christian Sabbath-keepers are numerous, or elsewhere. We should not be such cowards, but should face the difficulties boldly, praying for strength to do God's will, and not give way to our own weakness. We have been enrolled in the army of the Lord, and he has allotted us an important and difficult position. If we are truly his servants we can neither compromise nor cease our activity, and it will never do to allow our Captain to call to us, "What meanest thou, O sleeper."

England must have the Sabbath truth preached and the Sunday exposed, till all shall or may be acquainted with the facts. If we neglect this duty God will find others to take our place, therefore "let no man beguile you of your reward." England may still continue to cling to the pagan Sunday, as ordered by the Church of Rome, and despitefully treat God's Sabbath, but that is no business of ours. We read of Judah that her "adversaries saw her, and did mock at her sabbaths." We may be despised by the world; but "blessed are ye, when men shall revile you," and we know that the time will come when "he that sitteth in the heavens shall laugh; the Lord shall have them in derision," and "will mock" when their fear cometh.

The whole of true religion may be summed up in the one word obedience. That word obedience implies some command to obey. Our first act of obedience must be to observe the Ten Commandments written by the finger of God: those commandments that under the new dispensation must be written in our hearts. Then it will no longer be a cold, unwilling obedience, but an obedience full of, and actuated by, love. We must no longer be "subject to ordinances after the commandments and doctrines of men"—such as Rome's Sunday—for this is the love of God that we keep his commandments. Obedience requires not only that we should keep the Seventh Day clearly and definitely appointed by our great Creator, but that we keep it on God's appointed time—from sunset to sunset.

It is a great responsibility that rests upon us, to warn Christians to flee from the

wrath to come, and in all patience, as his saints, to "keep the commandments of God, and the faith of Jesus."—*Islington Gazette*.

An Old Diary

As stated last week, Station Agent E. H. Howe, of Alfred, recently found an old leather-covered diary containing accounts of two trips from Alfred to Rhode Island to attend the Seventh Day Baptist General Conference. The first trip, taken in 1829, was described in last week's RECORDER. The account of the second trip follows:

Aug. 31, 1835—Started on a journey to Rhode Island; arrived at Hammondsport at 8 o'clock p. m. Expense 50 cents.

Sept. 1-5—Took passage in a steamboat to Penn Yan; fare 75 cents. From there took passage in stage to Syracuse; fare \$3.75; then took a line boat to Schenectady; fare \$2.31; then took the railroad to Albany; fare 50 cents; took passage in a steamboat to New York; fare \$1; took lodging at Patten's Hotel, 73 Cortland St.

Sunday, Sept. 6—Went to the Roman Catholic church and heard a mass and a discourse delivered by one of their priests. In the afternoon went to a Presbyterian church and heard a good discourse; then returned to my lodging. Expense 81 cents.

Sept. 7—Went aboard of the sloop "Eliza," Capt. Rathbourn, bound for Mystic; arrived there on the 8th at 9 p. m. Fare \$1.50.

Sept. 9—Took a boat to Pawcatuck Bridge. Fare 25 cents. Stopped at Dea. William Stillman's and took some refreshments, and then to Hopkinton to meeting. Went home with Dea. Daniel Lewis and stayed the night.

Sept. 10—Went to Conference quite sick and fainted and was taken out of the house and doctored. Took but little comfort at the meeting. Eld. Wm. B. Maxson preached from Matt. 6: 10. Went home with Eld. A. R. Wells and stayed the night. Felt much recruited.

Sept. 11—Went to meeting and enjoyed myself very well. Went with Eld. John Green to the City and attended meeting. Stayed the night at Edward Wells'.

Sabbath-day, Sept. 12—Went to meeting, first discourse by Eld. John Green, followed by Eld. Orson Campbell, after which

communion was administered to a large company of believers, a comfortable and refreshing season. Went home with Dea. Langworthy.

Sept. 13-14—Heard preaching by Eld. Wm. B. Maxson, and Eld. Williams; attended to the finishing up of the business of the Conference Missionary, Tract and Education societies. Paid five dollars to the several societies. Went home with Col. Thomas Patten.

Sept. 15—Went to Uncle Maxson Green's and found them well. Visited them and at Uncle Ethan Crandall's two days and two nights.

Sept. 17—Went to the seaside and went into the surf. Spent the day in traversing the beach, gathering plums, shell fish and other fish. Stayed the night at Jared Babcock's; ate fish of different kinds and had a very agreeable visit.

Sept. 18—The old gentleman took me in his carriage to Capt. Peleg Babcock's, then to Dea. Wm. Stillman's. Went with them to the First-day Baptist church, where they were holding protracted meetings. Heard Eld. Swan preach two very good discourses. In the evening went to prayer meeting and stayed the night at Dea. Stillman's.

Sabbath, Sept. 19—Went to Hopkinton to meeting; heard Eld. John Green preach a funeral discourse; went home with Silas Greenman and took refreshments; at evening went to meeting and then to Dea. D. Babcock's and stayed the night.

Sept. 20—Visited a number of families and stayed the night at Dea. Daniel Lewis'.

Sept. 21—Went to Dea. J. Langworthy's and took breakfast. Started for Berlin, N. Y., in company with B. C. Church and others; had fine weather and agreeable company; arrived at Stephentown Sept. 24. Fare \$3. Stopped at Joshua Maxson's and visited in the neighborhood until Sabbath, September 26. Went to Berlin to meeting. Eld. Wm. Satterlee preached the first discourse, followed by Eld. Sebeus M. Burdick. Went home with Dea. Asa Coon and took tea; went with him to meeting in the evening, then back and stayed the night.

Sept. 27—Visited Dea. John Green's and at Amos Green's; stayed the night at Uncle Joseph Crandall's.

Sept. 28—Visited Joshua Crandall, Eld.

Wm. Satterlee and Eld. Orson Campbell; stayed the night at Arnold Davis'.

Sept. 29—Went to Petersburg and made four visits; stayed the night at Dea. Severns'.

Sept. 30—Made five visits and stayed at Daniel Maxson's.

Oct. 1—Visited five families and stayed at David Maxson's.

Oct. 2—Visited five families and stayed at Charles Saunders' in Berlin.

Oct. 3—Went to meeting and heard Eld. Orson Campbell and Eld. Wm. Satterlee preach, later a funeral sermon. After services went to Uncle J. Crandall's. They were cleaning the house against Sunday and I was invited into the shop and that not being an agreeable place on the Sabbath, returned to the meeting house and stayed until evening, then heard the Rev. Mr. Smith preach to the County Bible Society. Went home with Dea. Whitford somewhat fatigued, not having eaten anything since early in the morning. Took some refreshments and stayed the night.

Oct. 4—Went to First-day Baptist general meeting, and after services went home with Dea. John Green and took tea, and then to Eld. Campbell's; then in the evening to meeting, and after services went home with Dea. John Green and took tea, and then to Eld. Campbell's; then in the evening to meeting, and to Dea. Coon's for the night.

Oct. 5—Started for home; stopped at Troy; took tea at cousin A. Crandall's; then went aboard a line boat to Montezuma; stopped at Schenectady and visited Dea. John Maxson's family; paid \$1.25 for books; went aboard a boat and arrived at Montezuma on the 9th at 1 p. m.; stayed the night; fare and expenses \$4.

Oct. 10—Took passage in a packet boat to Geneva; fare 75 cents; then took a stage to Penn Yan; fare 75 cents; stayed the night; expense 56 cents; went to meeting and heard a Presbyterian preach; took passage in a steamboat to Hammondsport; fare 75 cents; then walked to Bath; stayed the night; expense 38 cents.

Oct. 12—Took the stage to Howard; fare 63 cents; then walked to Hornellsville; then took stage to Almond; fare 25 cents; then walked home and found family well; felt a degree of thankfulness to Him who had preserved me through the dangers of so long a journey.—*Alfred Sun.*

Maxson Greene?

The following contribution seems to prove the identity of the author of the diary.

EDITOR OF THE SUN:

Your recent publication of an old diary describing two journeys to Rhode Island in 1829 and 1835 interested me greatly and started me on a search to identify the writer.

"Internal evidence" will justify me, I think, in saying that it was undoubtedly written by Maxson Greene, whose home was that now occupied by Will H. Crandall. He was a man prominent in early Alfred history, being deeply interested in education and religion and denominational affairs. He was one of the most enthusiastic promoters of the school which has grown into Alfred University, and the college campus was, for the most part, taken from his farm.

Maxson Greene was born February 26, 1788, the son of Edward J. Greene, a revolutionary soldier, and his wife, Susannah Crandall. He married Lydia Maxson, daughter of Luke Maxson Sr., and Lydia (Babcock) Maxson, who built the house now owned by H. Emmet Witter. Her sister Martha was the grandmother of Deacon J. G. Allen, and her sister Mary was the mother of Mrs. Mary Powell. Her brother, Luke Maxson Jr., married Susannah Greene, sister of Maxson.

In his first trip the writer speaks of Uncle Luke Crandall, Uncle Joseph Crandall, Uncle Maxson Greene, Uncle Isaiah Greene, Uncle Edward Clarke.

Luke Crandall married, in Hopkinton, January 6, 1785, Martha Maxson, sister of Luke Maxson Sr., hence was uncle by marriage to Maxson's wife, Lydia.

Joseph Crandall married, in Westerly, November 25, 1788, Mary Greene (Molly), younger sister of Maxson's father (Edward J.), hence was "Uncle Joseph." They lived in Berlin, N. Y., at the time of this journey. The Joshua Crandall visited later was his son.

Edward Clarke married, in Charlestown, May 31, 1773, Tamar Crandall, probably a sister of Maxson's mother and from the same town. If so, Clarke was his uncle.

Maxson's father, Edward J., had a younger brother, Maxson Green, born about 1768, who lived in Westerly and later in Hopkinton. I have the record of

his family obtained over twenty years ago from his grandson.

Joshua Greene was the father of Edward J. and this Maxson, and in the Rhode Island census of 1774, was given as a resident of Charlestown, having then four sons and three daughters. I have identified three sons, but have never been able to find the fourth. "Uncle Isaiah," referred to as living at Stonington Point, is the missing son, and it explains how his nephew, Isaiah W. (father of J. Chandler Greene), got his name. As Isaiah lived in Connecticut, his name does not appear in the Rhode Island records.

Deacon John Greene, visited in Berlin, was first cousin of Maxson's father, and Amos Greene was his son.

The writer of the diary also refers to "Uncle Ethan Crandall, and cousins Samuel and Joel." They were undoubtedly related to him on his mother's side, her maiden name being Susannah Crandall.

As if to clinch the evidence of the writer's identity, I find from the old Conference Minutes that Maxson Greene and Elder Daniel Babcock were the messengers (delegates) from this church to the session in Hopkinton in 1829, and Maxson was the only messenger in 1835.

Maxson Greene and his wife Lydia died of cholera (so-called) at Milton, Wis., where they were visiting, he July 28 and she July 29, 1850. They had no children.

FRANK L. GREENE.

Feb. 11, 1916.

Shall We Have More Sabbath Institutes?

Last fall Pastor Hutchins invited the Sabbath evangelist to conduct a Sabbath Institute in the Marlboro church. In harmony with our plan six addresses were given in the church on the nights of November 28—December 3, and Bible readings and conferences on the afternoons of those days.

As conductor of the institute I gave the opening and closing addresses, and conducted the afternoon meetings. Brother E. D. Van Horn very ably and acceptably assisted with two addresses on Bible Teachings about the Sabbath, and on Proper Sabbath-keeping. Brother E. E. Sutton then gave two carefully prepared and highly instructive addresses on How Sunday Came Into the Church, and a con-

sideration of some of the popular views for Sunday-keeping.

The general opinion was that this institute was successful, and several expressed the hope that other institutes might be held in the denomination.

If any other of our churches wishes such an institute they should write to Secretary Edwin Shaw, Plainfield, N. J., or the undersigned at Milton, Wis.

If you wish a Sabbath Institute we will be glad to confer with you about suitable subjects for such a meeting, and persons who can be called to our assistance without much expense to the church or Tract Society.

After concluding my trip in the South sometime in April, I shall probably visit some of the churches in New York, as I have been invited by several of the pastors of that State to spend a Sabbath with them.

WILLARD D. BURDICK,
Sabbath Evangelist.

Hammond, La.,
Feb. 25, 1916.

A Song

M. E. H. EVERETT

From yonder wintry tree a bird
Pours forth its joyful lay,
Remembering fields with blossoms bright
Where summer zephyrs play.

The muffled streams can scarcely creep
Along the vale below,
And every hill its eye can see
Is shrouded with the snow.

And I, who see the radiant heavens
That watch and weary not—
Is there no song for me to sing
In this lone wintry spot?

For well I know the gracious fields
Where living waters be,
Where one beloved and thrice beloved
Is waiting on for me.

And well I know the purple flowers
That fill the air with balm
Till every hot, impatient pulse
Is soothed to blissful calm.

"The lips death sealed praise not the Lord,"
God's poet sang of yore,
"But every living heart and tongue
Shall praise Thee evermore."

Then will I join the joyful song
That rings from sea to sea,
Adoring Him who was, and is,
And evermore shall be.

MISSIONS

Mission Work in the Southwest

REV. THEODORE J. VAN HORN

A telegram from home advising me of serious illness in my family shortened by three or four appointments my work in eastern Arkansas.

This message was delayed two days because the telephone wires between Nady, where I was, and Dewitt, the receiving point, a distance of 25 miles, were under water, and the message had to be transmitted by mail.

Dr. F. F. Johnson was not there, and so the readers of the RECORDER who saw that graphic picture in his "Autobiography" of my encounter with floods in southern Illinois, many years ago, will never have any adequate conception of how I made my escape from Little Prairie, which, in spite of the levee, was once more made an island by the high water.

"No possible way out until the mail goes tomorrow morning," was the answer to my inquiry when the above message was received. But the matter being referred to enterprising Cleve Sweeney, he was disposed to "either find a way or make one." Fortunately the way was found when after a ride of six miles with "Cleve" and his wife, and an excellent dinner at her father Jones', we secured the loan of a small rowboat that had come from the Gillette side of the swamp an hour before. And thus it was that, with Mr. Jones in the bow of the boat to paddle, and Cleve in the stern to steer, and the "preacher" amidsthips with his great coat and suit case "not to rock the boat," we made a devious passage across that mile and one half of water. It took a dexterous hand to pilot our frail craft between tree trunks twenty feet of which were submerged, under their overhanging boughs, around rafts of driftwood and past the mighty cypress trees that give the name to "Cypress Bayou." Five miles on foot with a heavy suit case and a great coat not very appropriate to the hot sunshine of that afternoon was another impressive stage of that journey homeward. That distance with stretches of muddy, and in some places overflowing,

pikes intervened between the west side of the bayou and Gillette, my nearest railroad station. On nearing this town it was rather annoying to find that another half-mile of water was between me and the depot. It seemed much like another intervention of a kind Providence that not far from this "backwater" I found a man, Dr. Pipkin, who in high hip-boots pushed me over the submerged road in a little perpendicular-sided boat not big enough for two. The Missionary Board is indebted to this enterprising young rice farmer, formerly a dentist of Chicago, as this part of my trip was made without cost, he, as well as the other men, generously declining to accept any pay for this difficult service.

The train out of Dewitt the next morning backed away from the depot and then made a dash through the water overflowing the track, which almost put out her engine fire. The country between Stuttgart and Little Rock along the Cotton Belt Railroad was a wilderness of water. At Argenta the trucks of the coaches of our train were standing in water when we got off at the depot. Here, as at all points in its course through the State, the Arkansas River is a fearful current, 27 feet above low water at Little Rock.

It ought to be known, perhaps, that our Little Prairie people have been in no immediate peril from the floods which have devastated other sections of the eastern part of the State. Little Prairie is a peninsula lying between the Arkansas and White rivers, which flow together at its southeastern point. The greater portion of this Prairie is much higher than the levees on the south side of the Arkansas River and on the north side of the White River. The great damage that came to the people here was in allowing the stock to feed in the canebrakes on the bottoms after the danger from the rising water became too apparent. Most of the damage came to one man who lost 23 head of cattle which the flatboat could not rescue.

During my ten days' visit in this locality, meetings were held almost every night, with a degree of interest that surprised me in view of the bad state of the roads and weather. Much interest was shown in the work of the Christian Endeavor society. I trust that future days will show a large advance in this movement, which had a partial beginning during these ten days.

A gratifying interest was shown by all the people of this neighborhood, as well as adjacent communities, in the work which was attempted. I was sorry to be obliged to abandon two schoolhouse appointments, where the people seemed eager for me to come.

Much interest was shown also by the people of Crowley's Ridge, where I spent several days. The severe cold weather just at this time made the attendance small. Our dear Sister Ellis was unable to get to the schoolhouse where most of the meetings were held, and so out of consideration for her the meeting for Sunday night was appointed at her home. At her request the evening was devoted to the question of the Sabbath. The deepest interest was shown in this presentation. I was cordially thanked by some of our First-day friends for the message. This visit afforded me the opportunity of visiting our Sister Shannon, her daughter, Mrs. Ellis, and her granddaughter at Bay Village. Sister Shannon showed her interest in the work by the contribution of some money for the advancement of the work.

I must not neglect to state that the trip to this section at this time in January, rather than in February as I had previously planned, was made so that I might avail myself of the invitation that was sent to me to participate in a very happy social event in the family of our Brother Colin Threlkeld, of Memphis. This very happy affair of the marriage of his daughter Reba has already been noted in the columns of the RECORDER. It was a real joy to spend two days in the home of this delightful family of loyal Sabbath-keepers.

This visit also afforded me the highly esteemed privilege of calling upon, and making the acquaintance of, our Sister Harbert, of Memphis. For two years Mrs. Harbert has been a most earnest and prayerful student of the Sabbath question. This study resulted in her hearty acceptance of the truth which she is now joyfully living. She asked with the keenest interest about our churches, our denominational doctrines and work. She became an eager subscriber for the SABBATH RECORDER, and has received a supply of our literature. Two Sabbaths ago, through a written statement and request, she was unanimously voted a member of the Gentry Seventh Day Baptist Church. This experience

ought to give us renewed faith in God's promise that his word shall not return to him void. May God help us to be more faithful to him in proclaiming this precious truth, as well as the other great messages of his Word.

Gentry, Ark.,
Feb. 24, 1916.

To Uncle Oliver (Prospective)

DEAR UNCLE OLIVER:

You may think me a little premature in addressing you as I have, there being, as yet, no legal right, but since your niece, Miss Kate Smith, and I are hoping to have a home of our own before long, and she, being a loyal Seventh Day Baptist, is anxious that I shall be such, I am writing to you in the hope that you may help me solve some questions.

Now, as I understand, there are quite a number of Seventh Day Baptists who are such because they were born such and really can give no other reason. Please do not think I am criticizing, for I admire that one who honors his forefathers. But if ancestral love will justify them, why should not my love for Miss Kate be as sufficient a reason for my being a Seventh Day Baptist?

As a matter of fact, Dear Uncle, I am anxious to be in harmony with Kate's people, from principle, as well as from my regard for her, but I *must be honest*. You may remember that your nephew, Ebenezer, wrote you some time ago of a certain member of the club, named Tom Shirley, and spoke of him as a notorious skeptic; and while I am that "Tom," I hope you will not think of me as all bad, even though I am somewhat skeptical.

Let me say that my parents taught me that the Bible was the word of God. Later, as I came to think more regarding the matter, and as I heard ministers of all denominations preaching that the Bible was the Christian's guide, one teaching one thing, while another taught the opposite, I came to doubt.

I had been taught that God inspired the prophets to foretell the future, so had read, somewhat, of the prophets' writings, and also the histories of their fulfilment, and had supposed that it was true; and the fulfilment of these prophecies was, to me, the strongest evidence of the divinity of the

word. A little later, a one-time Seventh Day Baptist (would-be preacher) told me that he thought this the work of the Fathers. Then I could see that it was a great deal easier to write the story of Nebuchadnezzar's dream and its fulfilment, after the rise and fall of these kingdoms, than before.

I have never been able to see how Moses, born when he was, could know anything about the creation from personal knowledge, more than other men. If it was imagination, or tradition, why trust it more than other tradition? Then take that snake story: it's almost as bad as Jonah and the whale. Say, Uncle, is it not a fact that the most of the more intelligent, or may be I should say the most learned, of Seventh Day Baptists don't take these stories literally? Since I have been thinking of becoming a Seventh Day Baptist I have read a good deal in the RECORDER and *Helping Hand*, and am coming to think that I am not far out of the way, along these lines, for I notice so many times there is doubt, it seems to me, expressed in the accuracy of the record, or a suggestion that it may have been some other way; and for some reason I fail to find anything, or very little at least, that indicates the old-time faith in the Bible.

Now please be frank with me, Uncle Oliver. Under all circumstances, and holding the views I have, would it be wise for me to offer myself to any of the Seventh Day Baptist churches? for I really think I could accept the Bible as the best history of the development of religious thought during the past ages. Not only have I been reading, but I have been shaping my business to attend the General Conferences, when possible, and I tell you I enjoy them. That one at Milton, last fall, wasn't that a dandy? That president—what is his name?—always with a smile, even if he did have to bobble around on crutches; don't think I saw him once when he did not seem to be smiling, till I have sometimes wondered if really he was all the time smiling, or if his face is built that way. But I liked it. If Christianity is what people profess, it has always seemed to me that it ought to make people happy—that they have reason to smile.

What impressed me was, everybody seemed to have such a good time, while, from my standpoint, there was plenty of

religion in it. Do you know, Uncle, I have never been drawn toward those long-faced Christians that can lick salt out of the bottom of a barrel, and I think I have been drawn more toward Seventh Day Baptists since that meeting where everybody seemed so happy and seemed to have such a grand time.

I was quite interested in an article in a late RECORDER, under the title, "What is Going On at Albany, N. Y.," and have wondered why Seventh Day Baptists do not take the same interest in the defense of Sabbath truth that the New York Civic League and Sunday law advocates do in trying to crush the truth and legalize their Sunday. From my standpoint I have wondered if they were afraid or ashamed to defend it, or do they not consider it worth defending? When at the Conference, I heard much about a special agent of the American Sabbath Tract Society. Why was he not sent to Albany? Tell me, Uncle, do Seventh Day Baptists, as a matter of fact, believe in Sabbath Reform?

Excuse me for asking so many questions, but I am anxious to know, for if I join them I expect to contribute, but I don't care to contribute to a cause where there is nothing doing.

Very truly,
TOM SHIRLEY.

The Annual Sabbath Rally Day

(May 27, last Sabbath in the month)

REV. EDWIN SHAW

The above date has been selected for the annual denominational Sabbath Rally Day. It is hoped that all our people will heartily unite in making this an interesting and inspiring occasion. The Tract Society will in due season provide, as was done last year, programs in outline, for the day, and will furnish them free to all who will use them. Will pastors and Sabbath-school superintendents please take notice and let us know soon how many copies will be needed in their churches and schools? And will the officers of the various boards and societies please send any suggestions that will be helpful to the Tract Society in preparing these programs?

"It is when we are most helpless that Christ is most willing to help us."

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor

I, Myself and Me

I'm the best Friend I ever had, I like to be with Me,

I like to sit and tell Myself things confidentially.

I often sit and ask Me if I shouldn't, or I should,

And I find that My advice to Me is always pretty good.

I never got acquainted with Myself 'til here of late,

I find Myself a bully chum, I treat Me simply great.

I talk with Me, and walk with Me, and show Me right and wrong,

I never knew how well Myself and Me could get along.

I never try to cheat Me, I'm 'as truthful as can be,

No matter what may come or go, I'm on the square with Me.

It's great to know Yourself, and have a Pal that's all your own,

To be such company for Yourself, You're never left alone.

You'll try to dodge the masses, and You'll find the crowd's a joke

If You'll only treat Yourself as well as you do other folk.

I've made a study of Myself, compared with Me a lot,

And I've finally concluded I'm the best friend I've got.

Just get together with Yourself, and trust Yourself and You,

And You'll be surprised how well Yourself will like You, if You do. —Exchange.

The Indications for Alcohol

This article appeared recently in the *American Journal of Clinical Medicine*, and it may be interesting to get the viewpoint of the doctor on this question of "whisky for medicine."

This journal has long since taken the stand that there is no true indication for alcohol as a medicine, and that its use as such is a mere excuse for indulgence or laziness. We assert that there is not a

solitary application to which alcoholic preparations can be put for which there are not better remedies at our hand. The one reason for the use of alcohol as a remedy is, that it does so many things fairly well; and the lazy doctor contents himself with this, instead of finding the one remedy that is better in each case.

A plea for alcohol as a remedial agent appears in one of our exchanges, a journal of deservedly good reputation and high standards. We do not mention the name of this publication, since, in our opinion the argument presented for alcohol should be taken upon its merits, irrespective of the interests back of it. What concerns us is, the truth or the falseness of the thing, and not whether the article is engraved on tablets of gold or imprinted on pitch. Let us examine in detail the claims made by our colleague.

The first indication claimed for alcohol is when pneumonia occurs in a person accustomed to the daily taking of alcohol, though not necessarily to excess. Here, it is advised to give small doses of the stuff every three hours, to prevent the nervousness and depression occasioned even in health by stopping the stimulant.

More than a half century ago, N. S. Davis began the movement against the use of alcohol as a medicine, and this has steadily grown until now it is generally admitted that this agent is not the necessity it was then considered. This use in the pneumonia of drinkers was one of the last strongholds of the alcohol-advocate. Every one who has tried impartially to do without it here has found Davis right and shown alcohol to be useless.

The chief peril in pneumonia is toxemia; yet, alcohol itself is a most potent cause of toxemia—it adds a danger here as in so many other cases. Such a patient needs elimination and cardiovascular support; and his peril is greater than that of the nonuser of alcohol. Careful nutrition, coffee, cardiac tonics, and elimination will save more lives if the alcohol is omitted. Nervous phenomena indicate the need for more elimination and a suitable supply of food; the only indication added by reason of the alcohol habit is, extra care of the heart.

The second indication is, in some cases of delirium tremens (not many), where small doses are advised, large ones being

always deleterious. Here again the experience of those who have treated many cases, in hospitals, is against this plea. Every drop of alcohol taken by the delirium-tremens patient militates against his chances for recovery. We have passed many phases in the treatment of this malady, beginning with the sedatives and narcotics and ending with the eliminants. This condition is a pure toxemia, and it is successfully treated with emetine, purges, pilocarpine, and by very carefully sustaining the vitality—and especially the heart. Capsicum gave better results than narcotics; coca was an advance; but the modern method, by elimination, leaves nothing to be desired as to results, especially when the right eliminant is selected.

The third indication is, when alcohol is being withdrawn from habitués with arteriosclerosis, degeneration of the heart-muscle, kidneys, perhaps of the central nervous system; when the alcohol should be withdrawn gradually. This can scarcely be called an indication for alcohol, and there may well be a psychic need for the procedure, as the patient may not be willing to stop suddenly. Moreover, we are not indisposed to acknowledge the influence of habit, and the possible peril in abruptly stopping even a bad habit in persons well past the age of growth. But the evil is often due to the fact that the semblance of robust health may have been imparted by the alcohol, while its withdrawal leaves the patient as he really is; seemingly worse, although he may be truly in better condition. "He was a mere shell of a man" we often hear when such a one falls under some trifling malady.

Fourth: Severe cases of diabetes mellitus; "Diabetics apparently are able to burn up large quantities of alcohol, not only without detriment, but with great benefit. . . . During the oat-meal-days, alcohol can be used in large quantities, with good effect."

This point should be left, for discussion, to the specialists in diabetes. In his own practice, the present writer has not found need for alcohol in such instances, although he can see how these self-indulgent people may more readily submit to the occasional "oatmeal" or "potato-" or "greens-" days if these viands are plentifully seasoned with booze.

These are the only indications given by

the author referred to at the outset; but he adds: "In the whole range of infectious fevers, alcohol was thought to be a necessity; but professional opinion has changed. It is not to be employed as a heart stimulant, but may be justifiably used as a narcotic in certain cases." We are scarcely so poor in narcotics that we must take this doubtful and dangerous agent, alcohol, for such use. The profession has hardly begun to realize here the value of the mild nonopiate members of this group. Many a time a dose of passiflora will answer the need perfectly. To those who know gelseminine and cicutine hydrobromides, neither alcohol nor opium-derivatives are a necessity here.

The contra-indications for alcohol, as enumerated in the article in question, are interesting. Here they are:

(1) As an appetizer, (2) as a food, (3) tuberculosis, in all stages, (4) nervous diseases, (5) exposure to heat and cold, (6) snakebite and other acute poisoning, (7) normal health.

It will be seen that in at least three of these—the third, fifth, and sixth—alcohol was, until recently, employed, and they formed strongholds to which the alcohol-advocate retreated when beaten out of all other positions.

The whole article shows how very little the pleader for alcohol can find to claim in its favor; and when the objections are marshaled against it, in these few possibly useful applications, there is only one real reason left for using alcohol—and that is—that the user wants it.

Worker's Exchange

Leonardsville, N. Y.

The February meeting of the Woman's Benevolent Society was enjoyed by about twenty-five ladies. Reports were received from various committees, among them being the one having in charge the "Kitchen Band" concerts given in the autumn. The proceeds from these entertainments was \$72. One of the divisions, into which the society has been divided for work, also reported receipts from the sale of old papers \$19, and from a sale of candy and fancy articles held just before Christmas \$31. We were thus enabled to vote to complete payment to the Woman's Board of our ap-

portionment, namely \$30 each for the Missionary and Tract work and \$5 for board expenses, and to send an additional \$30 to the board without designation as to its use. At Christmas time the Relief Committee sent baskets of fruit to shut-in members of the congregation, which were greatly appreciated; the efforts of the Work Committee for two months or more have been given to sewing for the winter wardrobe of a motherless family.

The program consisted of a descriptive sketch of Service, the reading of a helpful little poem and items of current interest in denominational affairs, followed by a social half hour and afternoon tea. The interest and loyalty of the members of the society are very encouraging. *

Milton College

In a letter to the Alumni of Milton, published in the *College Review*, Rev. Lester C. Randolph says:

Milton is on the up grade. Thirty freshmen this year. We expect forty next year. Fifty is the goal for the year after. We are not seeking to make Milton a big school. But she has a mission to the world, and her sphere of influence should be widened.

Milton takes very high rank in the minds of the thoughtful people who know. A solidly successful superintendent of city schools is giving young people an impulse in this direction, one of our best students coming from his own family. The leader of the high school debating team that won from Madison last year is a member of our freshman class. Highest rank students in both city and town high school graduating classes are on our roll.

Milton is one of the small colleges whose existence means so much to the future of our nation. In the building of character and the development of mental self-reliance she has no superior. And her best days are yet to come.

NOW LISTEN, FRIEND

I want you to write me *today* giving me addresses and information about any old students you know. I have especially in mind those who did not graduate. We want to complete the roster of all who ever have been in attendance here, even for a single term. Tell me about yourself, your

work, your aims and your accomplishments. Reminisce at your pleasure. Let yourself out. It's just among ourselves, you know.

We had such a delightful time at the mid-season rally, and we are looking forward to the coming commencement season with great anticipation. More about that later.

Abraham and the Bagdad Railroad

Abraham and his family dwelt near Haran after leaving Ur of the Chaldees on their long pilgrimage to the south, Haran is situated on one of the smaller tributaries of the Euphrates and was once the meeting place of the Syrian, Assyrian and Babylonian caravan routes, joining Damascus, Nineveh and Carchemish and their tributary lands. As the seat of the Moon-God Sin, Haran had a religious significance.

Today Haran is one of the fine new stations on the Bagdad Railway, and at this point a branch line is to run to Urfa, farther north. So far, the irrigation schemes of Sir W. Willcocks have not affected Northern Mesopotamia, but being situated on the through line of the new railway between Europe and Bagdad, and the junction point to the city of Urfa, with its 55,000 inhabitants, Haran is likely to come again into its own.

The houses in Haran are built in the shape of a beehive, as neither stone nor wood are available, and this form of hut does away with the necessity for roof timbers.

The heavy, clumsy shovels may soon be supplanted by modern gangplows and reapers, for, unlike Syria and Palestine, Mesopotamia has thousands of square miles of level alluvial land, which will respond quickly to modern methods of agriculture, while up-to-date transportation methods and adequate protection will encourage settlers.

Even under the present primitive methods, Mesopotamia exports large quantities of grain and in the event of a prolonged war will be Germany's principal hope for additional food supply. As there are only nine inhabitants to the square mile, Mesopotamia will be a fertile field for colonization in the event of the break-up of Turkey.—*The Christian Herald*.

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, VERONA, N. Y.
Contributing Editor

Getting Power From Our Pledge

REV. WALTER L. GREENE

*Christian Endeavor Topic for Sabbath Day,
March 18, 1916*

Daily Readings

Sunday—Keeping covenant (Num. 30: 1-2)

Monday—Israel's covenant (Exod. 34: 28)

Tuesday—Power through remembering (Num. 15: 37-41)

Wednesday—Power from devotions (Eph. 1: 17-23)

Thursday—Power from service (2 Tim. 2: 1-15)

Friday—Power from faithfulness (Luke 19: 11-19)

Sabbath Day—Getting power from our pledge (Ps. 25: 1-14)

MEDITATIONS ON THE WORD

It is because we look to the Lord and trust in him that we have power (vs. 1-2).

Our strength is in having a teachable spirit; he teaches the way of power (vs. 4-5).

Those who keep the covenants of the Lord possess mercy and truth (vs. 10).

Power is with those who fear the Lord and to such he reveals his covenant (vs. 14).

THOUGHTS AND ILLUSTRATIONS

There are those who do not see any value in the pledge of the Endeavor society, but the history of the movement has shown that those societies that have discarded the pledge have not continued long as strong working societies. Like those who do not pledge themselves for the support of the church, from such, little is to be expected. The pledge points out definite things to be done, service to be rendered, and religious activities to be performed that serve as a means of grace. The pledge holds our attention to God as the source of power, knowledge and contact with whom is gained through prayer and the study of the Bible. No better proof of the value of the pledge as a power can be shown than the testimony of those who have taken it and attempted to live it out. These most firmly believe in it. Pledges are made in business and in other phases of social and political life to great

advantage. Why should it not be so in the sphere of religion?

Our pledge is like a mountain to be climbed. If we fail in the first attempt, the mountain is still there, and we are to try again.

QUESTIONS TO THINK ABOUT

Why is the pledge of value in strengthening the religious life?

Why do some object to the pledge? Are these reasons valid to your mind?

Is there power in the pledge that would not be likely to come from any other source?

QUOTATIONS

Set up thy standard, Lord, that we
Who claim a heavenly birth,
May march with thee to smite the lies
That vex thy groaning earth!

—Thomas Hughes.

God knows our motives and he judges our acts accordingly. When we act, we should think of both the act and the motive as God considers them.—H. Clay Trumbull.

Good News From New Market, N. J.

The New Market (N. J.) Christian Endeavor Society recently held a special Christian Endeavor Day service. An interested friend of the society has thoughtfully sent a report of this service, thinking, perhaps, it might serve as being suggestive for some other society in connection with the Forward Movement campaign, to awaken interest. Referring to the Forward Movement, the writer says: "We believe that young and old throughout the denomination are being aroused to their solemn duties as Christians. The people of New Jersey are being stirred as never before. Billy Sunday recently closed a campaign in Trenton—not far away; Gypsy Smith is holding one in Somerville—seven miles away; and soon Biederwolf will begin one in Plainfield—so near. By request of their committee we have organized a prayer circle in connection with this campaign. It has proved a great help to us already." Then follows the account of the special Christian Endeavor Day service, as follows:

"The Endeavorers of New Market chose February 12 upon which to hold a special Christian Endeavor Day service. The pastor was requested to preach a special ser-

The Great Test, or the Struggles and Triumph of Lorna Selover

REV. HERMAN D. CLARKE

(Continued)

CHAPTER V

"Do you believe in coeducation, Mr. Ellington?" asked Lorna, as they were en route to the concert.

"I used to think some years ago, being so taught by an aunt of mine who was never married," replied Mr. Ellington, "that segregation all along the line, from the grades to college work, was the solution of the school problems as related to boys and girls; not entirely a perfect solution perhaps, but in a great measure. My aunt said a girl should approach her outside life through a small college for women; that such means was a cure for frivolity, coquetry, and alluring conduct which becomes a mere habit with many a thoughtless girl; and many reasons pro and con for segregation."

"Do you think so now?" asked Lorna.

"I do not. I have had the privilege of visiting several of the best colleges where coeducation is the rule, and a more modest set of girls I have never seen, and the faculties say that they seldom ever have any trouble along that line. And when they do, it is as a rule some girl that lives and boards at home with a mother that has too little sense to bring up the girl. There is more desire to flirt, and do many things that are not best, among the girls and boys who are segregated in school life. The only segregation I would suggest is in the grades for the protection of little girls, especially at play, who are subject to the mean and often brutal attacks of boys un-governed at home. Quarreling and striking and such conduct are too often the result of the same play yard for little boys and girls. But for young men and women from high school and through college there is a refining influence upon both in the mingling of the sexes. I mean especially in the small denominational college where faculty and students are almost as one family. What do you think about it, Miss Selover?" asked Mr. Ellington.

"Well," replied Lorna, "I just could not endure it to go and be altogether with girls. My mother has carefully guarded me and taught me and I am sure that I have no

mon to young people. The evening of February 10, he had the privilege of attending a mass meeting of the New York City Local Christian Endeavor Union, at which time Associate President Daniel A. Poling and General Secretary William Shaw gave stirring addresses, which lent inspiration and enthusiasm to him in preparation for the service.

"Sabbath morning, upon entering the church, each Christian Endeavorer was presented with a badge of white ribbon on which was a neat little Christian Endeavor seal. Scarlet and white banners, penants and mottoes were used in decorating that part of the church in which the Christian Endeavorers sat in a body. Red cactus plants and white hyacinths carried out the scheme of the Christian Endeavor colors, while 'Old Glory' had an honored place in commemoration of the birth of Abraham Lincoln.

"The regular order of morning service was varied somewhat. The Christian Endeavorers sang that rousing convention song, 'New Jersey for Christ.' The pastor spoke upon the theme of Consecration, using as a text, 'Unto God the things that are God's.' He spoke particularly of the three pledges which have become an important part of Christian Endeavor work, the Prayer pledge, the Purse pledge, and the Peace pledge. At the close of the service copies of the pledges were distributed and a member of the Efficiency Committee spoke in regard to them, asking all who had not already signed and desired to sign any or all of them to do so and hand them to the committee."

"A clergyman called upon a member of his congregation who had been neglecting the church services, and went straight up to the sitting room, and with the tongs removed a live coal from off the fire and placed it on the hearth, then watched it while it turned from the red glow of heat to a black mass. The parishioner in question carefully observed the proceedings and then said: "You need not say a single word, sir; I'll be there next Sunday." If all who read this story are as quick to catch the hidden meaning of this clergyman's action as the man referred to, we may hope that it will produce a similar effect."

selfish motives it in, but I have asked her the same question and she agrees with you."

"I read a lecture given before the Purity Congress of San Francisco in 1915, and I just said 'Bosh!' having a poverty of vocabulary. But here we are at the Opera House and we are a little late," said Mr. Ellington.

It was a fine entertainment, the rendering of some of the best modern productions, also some of the most classical of past centuries.

"I have wondered how much Schubert was influenced by female surroundings," remarked Mr. Ellington. "There is such an inspiration in his works. It is said that a great musician seldom uses an instrument when he is thinking out his theme. Mozart said he composed best when he was at some game. Foster, the famous writer of folk songs, sought inspiration by riding up and down Broadway in a five-cent bus! Beethoven took long walks jotting down ideas."

"Musical history is so full of false anecdotes that the tales of Schubert's affairs with the Countess Caroline Easterhazy and the dedication of his music does not assure us that women had much to do with his inspiration. He wrote his 'Hark, Hark, the Lark' from Shakespeare on the back of a menu card while in a Vienna restaurant," remarked Lorna. "He wrote best, it is said, when he was unhappy. Must be then that he was disappointed!"

"Weber had a great quarrel, it is said, and there were various vicissitudes, and it was in his struggles to obtain fame and position sufficient to support his wife that he wrote and finally won out," remarked Mr. Ellington. "He was very happy after marriage. His wife, too, became greater in opera after being united with him. All Weber's greatest compositions came after his marriage. His complete existence seemed to have been bound up in his family. His 'Der Freischütz' was a great triumph."

"Will you continue studies in violin music, Mr. Ellington?" inquired Lorna.

"I hardly think so, but in the vacation I want to go somewhere and take a few weeks' course, in Boston or Chicago perhaps. By the way, have you fully decided where to go next month beginning your college course?"

"Father had chosen Hamline but mother had some special friends at Kingsbury and they decided that I go there. I wish I might attend yours so as to have the benefit of your help in music and its history, but father would go wild if I were to come under the influence of Presbyterian scholars, though for mother's sake he says very little about it," replied Lorna.

"Here we are at the house. Will you think me impudent if I beg to have a few moments with you in the parlor or library?" asked Mr. Ellington.

"If you wish, though papa and mamma are out for the evening until late. Have this easy chair, Mr. Ellington. I am anxious to ask you some more theological questions. As you have observed, I am not at all satisfied with my recent baptism. In fact it more and more grows upon me that I can not call it baptism at all. You are quite familiar with Greek, and Pastor Dudley said that a Greek scholar would be well able to show the Scriptural proof for sprinkling or pouring. But really, I'd want two persons familiar with the text, one for and the other against in order to best understand it and get some idea of which one was the more honest or rather the more capable of a right interpretation," said Lorna.

"As to the Greek, Miss Selover," replied Mr. Ellington, "I fear we might not get much real proof from it on our side, though in some texts we might do a little twisting that gives us some advantage. However, if agreeable to you and your people, I'd be most pleased to have your pastor and a gentleman who I hear is visiting Plattville from Milton, get together and let us fly questions at them as though we were real inquirers."

"But I am a real inquirer and I do not want any twisting at all; I want the real truth, let what may come, but my mother is so opposed to it," said Lorna.

"Leave that to me," said Mr. Ellington. "I will arrange it some way satisfactory all around."

"I am sure I do not know how you can do that," replied Lorna.

"Here comes your father and mother."

"Well, you have had a great musical treat, I suppose," said Mr. Selover when he had taken off his coat and seated himself. "We, too, were there; did you not see us? After the concert we had a short

visit with Pastor Dudley by his request. He said that his Presbyterian brother had a guest from Milton, a former college mate in Chicago or some university, and that he had been looking into some theological questions with him and had to confess that, though a Presbyterian and his church boasted of the greatest scholarship exhibited among writers on theology, he was not able to explain some things asked of him, and wanted our pastor to meet him tomorrow evening at his house and both of them would be able to silence the Milton man whoever he may be. Pastor Dudley said he wanted us to be present and get the benefit of it as he knew some of his new converts were perplexed by some heresies lately afloat. He knew he and the Presbyterian pastor could go to the bottom of the whole matter and so we have arranged over the phone to go up to the Presbyterian parsonage tomorrow night. We will invite you, Mr. Ellington, to go with us as you have a reputation of knowing Greek above the average of young men and students in college."

"I shall be greatly pleased to go," said Mr. Ellington, "but I am not sure I can add anything to the proofs you are seeking. Shall I come over here and accompany you?"

"Yes, be here at five in the afternoon and lunch with us. We will all go together."

"Thank you, Mr. Selover, I will be here nothing preventing."

After Mr. Ellington had gone, Mrs. Selover remarked, "Why did you make such an arrangement as that? You know that Lorna has such doubts of late and I observe they are increasing, not only on the matter of baptism but other things of our faith. It will only tend to more and more unsettle her. I am just worried over the whole business of late."

"Why, what need for worry? The 'whole business' will have to be met by Lorna at some time these days of free speech and a free press and the air is full of this matter now. Tracts and books galore are sent to everybody and it is Eddyism, Russellism, Adventism, New Thoughtism, and every ism, and now is the time to settle our daughter; and two such able men as Dr. Dudley and Dr. Mead can wind up any Milton man or set of men. For

one I rejoice in this opportunity now and I assure you you will hear little of it from our daughter after this," said Mr. Selover.

"Where is Lorna just now?" asked Mrs. Selover.

"I suppose in her room. I thought I heard her sighing as she went upstairs. Is she not well?"

Mrs. Selover went quietly upstairs and stood at the door of Lorna's room. The girl was in reverent prayer and oblivious to all about her. How she did pour out her soul to God. How she pleaded that light might come to her and to her parents and to her beloved pastor. How she asked for wisdom and a complete surrender of her will to His will and the peace of undisturbed faith and loving service. The mother could hardly restrain herself as she knew that surely her daughter was suffering in a way she herself had never suffered. Why should such a matter as baptism or any other question so occupy Lorna's mind as to lead her to this? She had been a model girl and so happy in doing what she had been taught was right, and now these meddling Baptists in some way had brought all this to them. Quietly she returned to the room below and told Mr. Selover of Lorna's trouble and that this would unfit her for college unless stopped in some way.

"I tell you, Sarah, that this coming interview will settle it as nothing else can. You and I can not satisfy the girl, as we are not sufficiently informed from the original texts. I repeat I am right glad of this opportunity, and hope that you will say the right thing at the right time and that Mr. Ellington will have his influence in the same way for her good. But do you notice any growing intimacy between Lorna and Mr. Ellington? I have a suspicion that they are getting quite well acquainted and seem to enjoy it. I hope the girl will be wise and when out of college choose a Methodist for her companion, for she is to fill somewhere a very important position of usefulness."

"Yes, I thought I noticed some indications of growing attachment, but it will soon be over unless they strike up a correspondence while in college. He will be so absorbed in study and she, too, that I think this will soon end," said Mrs. Selover.

CHAPTER VI

Mr. Ellington was promptly on hand for lunch and in the best of spirits.

"I was reading today," he said, "of Ulysses among the Lotus-eaters. He was far from home and loved ones and for ten years had been off on great exploits, longing once more to see home. 'O friends,' he said to his soldiers, 'think now, each one of you, of his home, of his wife and of his children. Ten times have summer and winter passed over us since we left them with cheerful hearts, thinking that in a short time we would be back, laden with glory and booty. . . . Think how they wait and long for you still at home, but let not weariness weigh down your hearts. Seek no rest until our ships are moored in the haven which we left ten years ago.' Ulysses had to bind quickly some of his soldiers whom he had sent to make inquiries among the lotus-eaters and drag them away suddenly and rush to his ships to save them and himself from the fruit that makes men forget home and dear ones. I feel that I shall have to be bound and taken away by some Ulysses if I get back to college, for Plattville fills my ears with dreamy music, and forms pass before my eyes that say, 'Here let us sit and feast and dream forever.'"

"Possibly you may soon get among the Cyclops as did Ulysses," remarked Lorna, "and in some cave be unable to get out alive. I would feel grieved to have Plattville rob you of your bright future."

"It is time we started for Dr. Mead's," said Mr. Selover. "And I promise you an intellectual battle all one-sided. Baptists have a way of saying, 'Show it in the Bible,' to the discomfiture of people not well informed. We do sometimes fail to see things at first sight, but when original investigation is made by men who have made a life study of these special doctrines, the thing is cleared up to the satisfaction of all, unless it is a Baptist, who, convinced against his will, is of the same opinion still."

"Well," said Lorna, "I shall stick to the old Bible, and if they have confidence in the translators of King James' times or the New Version of the learned men of the world, the English ought to be good enough to prove anything of importance. I think there is sometimes such a thing as too much learned lumber in discussions."

They were soon at the home of Dr. Mead and found that their own pastor had preceded them by an hour, probably to outline or prepare for the evening's search for truth.

"Permit me to introduce to you, Doctor, our young friend, Mr. Ellington, a college student at one of your colleges. I have failed to convert him to Methodism thus far," said Mr. Selover, with a twinkle in his eyes, "and so I bring him to you this evening thinking your friend, who I hear is visiting you, may make a Baptist of him."

Dr. Mead laughed heartily, saying, "There are worse things than being a Baptist."

"Being a Mormon?" asked Mr. Selover.

"Or a pagan?" put in Mrs. Selover.

"Possibly a Quaker," said Mr. Ellington.

"I have great respect for Quakers and have known some of the salt of the earth among them," remarked Dr. Mead.

"Well, the whole world will ultimately be Methodist," said Dr. Dudley with a smile.

"This evening it may be that we will decide that, if it is not to be Baptist, and I warn you that our guest is no novice," said the Presbyterian minister.

"Who is the Doctor, and what position does he occupy at Milton? I have heard that Milton is a pretty town but that part kept the Lord's Day and part the Jewish Sabbath and as a result they have work going on all the week. What's the matter with our laws or their enforcement?" asked Dr. Dudley.

"The matter with our laws," said Dr. Mead, "is that they are simply those of toleration for them, and no perfect equal rights. I do not accept their doctrines but they are good citizens and neighbors and I believe in perfect equality before the law."

"But we need one day of rest and some uniformity about it for the workingman, and the majority must rule, even if a few have to suffer for conscience' sake," said Dr. Dudley.

"How would that suit you were the Mormons or the Mohammedans in full political power? Methodism tolerated just so far as they could do so and not entirely crush you. Majorities, I apprehend, are not always right—at least they were not in Elijah's time or even in the days of Jesus.

The fact is, Doctor, we have not yet reached the time of separation of church and state and I am convinced that much of paganism yet survives in Christianity. That may seem a strong statement for a Presbyterian to make, and I know full well that even some of my brethren are not as liberal as I am. I am willing to let free speech and public readings and all that be the source of winning any to our faith. If they will not come in that way, through kind and sensible argument, then who wants to force men to our convictions?"

"Suppose, Doctor," said Lorna, "that the time comes with new light on matters of present controversy and we see that we have accepted error all these years, what then? Shall we not look for and accept whatever is truth at any cost to us?"

"Truth is eternal, and will win and we ought to be in a position to hear and see it wherever we are. Now tonight my friend, Dr. Williams—that is his name—will seek to show that we are in error and will give us his Scripture for it. It is for us to show that he has erred. That may be an easy job if we are all honest, and possibly it may be a hard task on both sides. Whatever may be said, let us remember that we are brethren and seek each other's good," said Dr. Mead.

All this talk was helpful to Lorna and strengthened her purpose to know the truth this time about baptism and possibly on other questions. To Mrs. Selover it was an evening of great anxiety, and the remarks of Dr. Mead were not pleasant to her though she did not realize her own more or less intolerant disposition and the zeal she had that was not according to knowledge. To her mind the Presbyterian pastor was too much inclined to favor the Baptists and for her part she had always felt a disgust for them and believed them disturbers of the peace of the true church. At that moment the doorbell rang and Dr. Williams was ushered in and introduced to the company by Dr. Mead. Dr. Williams was a pleasant looking and appearing man, kind in manner and with a tone of voice that was winning. He was modest and unassuming and did not intrude his beliefs without being asked to do so, and then waited for some favorable moment to speak what he felt was the exact truth. We shall see about that as we proceed.

"This is a pleasant town, friends, and I

have been much impressed with the religious atmosphere and apparent feeling of good will among your people of all the churches," remarked Dr. Williams. "My friend here, Dr. Mead, and I have had many friendly discussions and always parted with the best of feeling. That is as it ought to be always."

"We are told to 'earnestly contend for the faith,'" said Mr. Selover, "and what is the faith seems to have been the question of these centuries. Shall we ever arrive at the whole truth or forever on earth be divided into hundreds of sects? Now, if I mistake not, this new friend here tonight belongs to a little sect that originated in this country not long ago, about 1844 if I mistake not, and that has had a struggle for existence. If they had had the truth, God would have blessed them as he has the Methodists. How is that, Dr. Williams?"

"You are mixing us up with our Seventh Day Adventist brethren," replied Dr. Williams. "They began to organize about that date, following the Miller agitation over the second coming of Christ. We are much older than that."

"Please give us, Doctor, a brief statement of your organization as you view it and as recorded in history," said Dr. Mead. Though he had heard it several times, he wanted the rest to know it as his friend would put it.

"I would not seem to boast, nor do I wish to intrude upon your patience, for it is a long story, but thanking you for your kind wish I will say, as briefly as possible, that we claim to have had an existence since John the Baptist and Christ and the apostles, though we do not talk 'Apostolic Succession,' as do our Church of England friends. There is only one succession and that a succession of the truth for which we are to contend. I am a Seventh Day Baptist, as you know already. John was a Baptist, so-called in Scripture, and what Baptist means ought to be plain to you all. Jesus and the apostles all observed the Seventh Day, the Sabbath of the fourth commandment. For three hundred years this continued in the early church, as substantial ecclesiastical history gives evidence. At no time during the Christian era has there ceased to be observers of the Seventh Day. The question arose during the English Reformation when this question

stood out boldly, even compelling the Puritans to forsake the Sunday and come back to the Sabbath of Jehovah. Some did. Since then this question has exerted a great influence in Protestant Christendom. So widespread has become the conviction that your claims for Sunday Sabbath have little real Scriptural authority, that few now resort to the arguments of fifty years ago to defend them. In my lifetime the tide has greatly set against the claims made when I was a child. Indifference is the rule and the 'Don't-make-any-difference' theory has the ascendancy. The one great reason in centuries past that the Sunday had precedence over any other day of the week was that the pagans had dedicated it to heathen worship of the sun, and when pagans began to flock to the church they brought this idea with them, and soon outnumbering the Jewish converts whom they almost hated, the Sunday came in as a usurper. Rome reached a point of conquest and a part of the government policy was to take in new provinces with as little disturbance as possible of their beliefs and customs, and their religion was incorporated into the Roman system. Rome tried to insist that the new citizens or conquered people should also worship her gods. From this came persecution. But Christianity, gradually corrupted, became powerful, and when Constantine ascended the throne and became the leader in religious matters as well as political, the uniting of church and state was complete and the 'venerable day of the sun' came to be recognized by his subjects as one set apart, dedicated to the sun-god. The Christians also were influenced by this and, when the claim was made that Jesus was resurrected on that day, it was suitable, they both thought, to observe it, each with his own ideas of the real or supposed object. Thus the Sunday supplanted the Bible Sabbath, only a few daring to openly observe it, fearing to be classed with Jews. Soon was a bishop or pope established in the church, and out of pagan Rome grew papal Rome. Papal Rome still boldly claims that she alone, having the power, made the change from the Sabbath to the Sunday, and also boldly says that Protestants are inconsistent in not accepting all her appointed feasts and fasts, as they all have but one authority, and that is the Roman Catholic Church. Sunday, then, was engrafted into the Christian Church

through no Scriptural authority, but by a Roman emperor. Christianity compromised with paganism, which at last led to Luther's revolt twelve hundred years afterwards. The observance of the Sunday was not always a religious observance. Scholars now of Protestant Christendom who are accurate, urged Sunday only as a matter of convenience and they seem not to wish to disturb the present order of things. The Sabbath of the fourth commandment has been universal since creation and the only one known in Old Testament history, and the only one known in New Testament history, observed by Jesus and his apostles, and none other. But I beg your pardon for such a long statement. It was your kind invitation that led me to it. There is of course no time in one evening or a week to go through all the historical proofs of this but I shall be pleased to place in your hands printed matter that you can read at leisure. As to baptism we are in harmony with the First Day Baptists of your acquaintance. And by the way, my friend, Dr. Mead, told me that he wanted to devote this evening to a friendly statement of reasons for the three kinds of baptism. What is your pleasure, Doctor?"

"Not three kinds of baptism, brother, but the three modes of one," said Dr. Mead. "Is not that the way you would state it, Miss Selover? I hear that you are giving this some study of late."

"I confess that I know of but one baptism and therefore but one mode. I have, as far as I can now see, concluded that if immersion or pouring is baptism, then sprinkling is not, and that with all loving respect to my beloved pastor who bap—who sprinkled me," said Lorna. "I am indeed interested in this question and have no doubt that you divines, who have studied the matter more deeply than I am able to, can prove from the Scriptures that Jesus was sprinkled and that it was the practice of the early church."

"Did you not accept the Methodist Discipline, Sister Lorna, and the full faith of the church? And did you not acknowledge that we admit both immersion and sprinkling?" asked her pastor.

"I do not know what I accepted, I only know that as far as I knew I wanted to follow the Lord and obey him and accept his commandments and all his truth, and

that I now intend to do that, regardless of all results. I can not suffer as did the martyrs for the faith, and suppose that with the present liberty of conscience I shall be encouraged to do what I conscientiously believe is right. You would not have me do otherwise, I am sure. I have come here this evening somehow with the belief and assurance that you learned men, devoted to God's service, will be able to show that sprinkling is Scriptural and the correct mode of baptism. If you have two or more modes, then the Bible must indeed show that." And Lorna showed great feeling and anxiety in her reply.

There was an evident look of pain on Dr. Dudley's and one of dismay on the face of Lorna's mother, while Mr. Ellington showed unmistakably his admiration of Lorna's courage and devotion to whatever might be revealed as truth, and he was expecting that a quick and Scriptural answer would be given to her statement.

"I was once confronted myself with such a condition of mind and heart," remarked Dr. Williams, "and I can sympathize with the young sister. My perplexity however was not exactly like hers. I was expecting to marry an Episcopalian woman and supposed I would have an easy time showing her the truth after marriage. Soon I began to hope I might find that sprinkling was lawful and Scriptural, but I was doomed to disappointment for the time being, but later rejoiced that I need have no more fears. A study of the subject with greater candor. I assure you, led me out into clearer light than I had known before."

"Indeed, Dr. Williams," remarked Mr. Selover, somewhat agitated, "and what led you? Certainly not the Scriptures? Did you meet another woman, of Baptist faith?"

Dr. Williams ignored the question and waited for Dr. Mead to open the discussion.

"It is a fair question, Doctor, how was it?" said Dr. Mead.

"I did meet another woman surely later on and she was of my own faith, I acknowledge. I was led to a critical study of the original Greek and Hebrew to satisfy myself and my students in college," replied Dr. Williams.

"I am somewhat interested in Greek," remarked Mr. Ellington, "and I'd like to

hear an honest discussion for my own advantage."

"Please, Dr. Williams, may I ask you all, how can the words concerning Jesus' baptism, 'Jesus, when he was baptized, went up straightway out of the water,' and concerning the baptism of the man of Ethiopia, 'They went down both into the water, . . . and when they were come up out of the water,'—how can you ever get sprinkling out of that? Is it not as plain as words can make it that they went down into a stream or somewhere where there was plenty of water—as is stated in one passage, 'there was much water there'—and that was immersion. If sprinkling were all that was needful, 'much water' was not necessary and they would not be going 'down into the water.' How can any text be explained otherwise?" asked Lorna.

"That is just it, Miss Selover, you have stated a fact that can hardly be construed in any other way than by immersion of the candidate," replied Dr. Williams.

"Jesus stepped down into the water at the edge of Jordan probably, and John poured or sprinkled water upon his head," said Dr. Dudley. "There is not sufficient evidence that Jesus was immersed. The practice of the early Christians proves that."

"What is the evidence that the early Christians did thus?" asked Dr. Williams.

"I do not have my books here just now; but be assured that the most learned scholars in the Methodist and Presbyterian churches have carefully searched and obtained the evidences, or they would not have practiced it so long," replied Dr. Dudley.

"That may be so," replied Lorna, "and I shall be greatly relieved when I see the proof, as no doubt it can be given. But at present and without Scriptural statements, I hardly accept the statement. I can not see why you brethren can not show from the English versions of the Bibles the proof needed for your practices. Why are we left so in doubt, and told that the Greek will settle it? Mr. Ellington, I appeal to you, a Presbyterian, and well versed in Greek and having taken the highest prizes in college, to set us right if Greek will do it."

"Miss Selover," replied he, "you have asked a hard thing to do. I am waiting

for these veterans in study to do that. As for myself, I did once set about to know the whole thing in Greek, but Greek does not do the work as far as I know it. I have settled down to the idea that 'baptize' is a generic term, and is not a specific act. It is the use of water for the religious ordinance and you can use a river full or a teacup, it's all the same."

"Brethren of the Greek language," remarked Dr. Williams, "you well know that the word 'baptize' is not an English word, but was for reasons you ought to know transferred to the English Testament for men of different faiths to use as they deemed wise. But the word does mean, according to your own lexicons, to dip, simply and only that. How many modes of dipping do you have? We have here the precise meaning of the untranslated word and do not have to apply any modern English explanation to it. Your own lexicons agree that it was dip and therefore a precise act, and that being so, Jesus was dipped of John in the river Jordan. Stuart, Lightfoot, Adam Clarke and other eminent writers agree that Jewish proselytes were immersed. Then, if that was the mode among them, it was the mode of John the Baptist. If he borrowed the rite from the Jews before him, then he borrowed immersion. If he immersed, then Jesus was immersed. If he sprinkled, then another word would have been necessary in stating that he was baptized or rather sprinkled. The Hebrew word, shown even in Barnes' Notes, *tabal*, rendered by the Greek 'baptize,' is found in the Old Testament in quite a number of places, and Barnes says that the radical meaning is to dip. Webster says to dip is to plunge a thing into some fluid and instantly take it out. That is baptism. You don't dip for the purpose of sprinkling. 'Dip' in English, 'baptize' in Greek, *tabal* in Hebrew, are equivalent to each other. Did you ever think that, when Naaman went to the Jordan at the suggestion of Elisha to dip seven times, he just stepped a little into the water and sprinkled himself! Barnes had a difficult cause to sustain and so he seems to my mind to quibble a bit to cover his weakest points. May I say, he trifles with God's word when he talks about dipping 'for the purpose of sprinkling.' But Barnes on Matthew 20: 22 has no difficulty in understanding the word to mean immerse. When

a text does not directly refer to his ordinance, then he gives it its true meaning."

"You satisfy me, Dr. Williams, that the very best commentator or writer of notes on the Bible can not be wholly trusted. I more and more believe that I must take the plain translations of the King James or the New Version and decide by what is so plainly taught by the exact words used. Jesus went down into the water and he came up out of the water, and others did also. What more can you ask for an explanation? I am tired of this learned lumber. I am more and more in the dark, and yet more and more in the light that the present version of the Bible gives," said Lorna. "I heard father say that some writer, called McKnight, was a great theologian. If you must quote further from human interpreters, let's see what he has to say."

"I have that work," said Dr. Mead, but I confess I have not looked into it to see his view. Here it is—no, this is his explanation of Romans 6: 4."

"Well, that is what we want," said Dr. Williams. "Read it, Doctor."

"Buried with Christ by baptism.' He says that Christ's was 'not the baptism of repentance, but the submission to be baptized—buried under water and to be raised out again—an emblem of future death and resurrection.' Well; I never read that before from this author. I guess he was a Baptist," said Dr. Mead.

"Look at the title," laughed Dr. Williams. "Let me see it. Listen: 'James McKnight, D. D., born September 17, 1721. Licensed to preach by the Presbyter. . . . Ordained at Maybole, 1753. Moderator of the General Assembly of the Presbyterian Church in 1769, which position he held for more than twenty years.' Guess he was a Presbyterian all right, and your elders say he was one of the very best writers on these subjects. Further on in this preface and sketch it is stated that he was thirty years preparing his Notes and wrote them over and over, not less than five times. Here is what he says of 'planted together,' etc. 'The burying of Christ and of believers, first in the waters of baptism and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth.' That shows that he considers baptism a burial in water. Presbyterian authority. Got any better in your Methodist notes, Brother

Dudley? Have you read Chalmers' Lectures? Page 152, 'The original meaning of the word baptism is immersion?'"

"Do you have John Wesley, the great founder of Methodism, on some of this?" asked Mr. Ellington of Dr. Mead.

"Yes, I have the most of the so-called best ones of all denominations. Brother Williams, look it up. My glasses are out of use just now."

"I have it, being familiar myself with his works. On Romans 6: 4 he says: 'The allusion is to the ancient manner of baptizing, by immersion.' Now, brethren, you should know that sprinkling came into use under the ancient impression that if a man was sick he might be sprinkled. That was with the impression, too, that baptismal regeneration was a necessity. Even Wesley admits that on one occasion he refused to baptize a person unless he could do it by dipping, according, as he says, to the custom of the first church, and the rule of the Church of England, by immersion. That statement is in a journal he wrote—Volume III, page 20, I think. Martin Luther said he 'wished that such as are to be baptized should be completely immersed in water according to the meaning of the word and the significance of the ordinance.'"

All this time Lorna's mother sat dumb-founded and troubled. This indeed was a sad day for her. She well knew that the whole talk was to confirm Lorna in her belief that she had not yet been baptized. Why did they arrange such a meeting? She could stand no more and asked to be taken home as she had a headache coming on.

"There is much to be said pro and con," observed Mr. Ellington, "and I am very sorry Mrs. Selover is ill. Sometime we will renew this discussion, for certainly there are other authorities to consult and a deeper meaning to the texts than we have yet studied. I thank you for this very interesting talk and the sweet spirit shown by all here tonight. I shall be more thoughtful because of it."

With some regrets at Mrs. Selover's apparent illness, and a few passing remarks about the weather, they all bade each other good night.

"Oh," said Mrs. Selover to her husband after they had retired, "this has all upset me. I know evil will result. You were so sure of the outcome, and why did not Dr.

Mead and Dr. Dudley show their scholarship and get their best evidences and show that Baptist how little he knew of such a subject? I can't see what was the matter with them. They sat there like geese and played into the hands of Dr. Williams, and you just let Lorna ask questions and kept mum yourself. I am sure it will now take our Lorna from us and from our church, and all our pains and ambitions will come to naught."

"Be calm, dear, there is more yet and the other side has not been heard. Go to sleep. It will all come out right. There are other arguments than those given tonight. I have a few when the right time comes."

What they were will be given later.

(To be continued)

Honest Diligence Best

John Wanamaker answers an inquirer as follows: "When I first came a country boy to Philadelphia I went on an errand to the office of an insurance man who was a Christian. A small white card with small black letters on it was fastened upon the end of his desk, where I read, 'He is a rewarder of them that diligently seek him.' As I look back today upon that card and remember its influence upon me, it still seems to be the greatest thing that I ever saw in Philadelphia because it spoke to me; I believed the statement, and I trusted myself to lean back upon the Word of God. Everybody told me to be honest and truthful and energetic, but not even the strongest of men could make me any absolutely sure promise. The promises of God have behind them his knowledge and power, and if he rewards a man that diligently seeks him, we shall find out the meaning of the Savior's words when he said, 'Seek ye first the kingdom of heaven, and all these things shall be added unto you.'—*Watchman Examiner*.

American tourists sometimes meet with unexpected rebuke in Japan. This happened not long ago when one of them asked a merchant to make out a false bill to deceive American customs officials. "No," was the reply, "I am trying to teach my clerks honesty."—*Baptist Commonwealth*.

CHILDREN'S PAGE

The Washington's Birthday Lesson

A cold is a bad thing to have at any time, but a cold just before a holiday seems a double calamity! It may not be a bad thing, on the whole, to get out of a day at school, but to miss a holiday!

Dick Hardy stood at the door on the morning of the twenty-first of February. His throat felt undeniably queer, and his head was funny, too. But tomorrow was the birthday of George Washington, a holiday, and the day of the baseball match! He had been promised that he might go with Walter, his elder brother, and see it all through. He had never seen a ball game right through before. This might have been because he had only seen the game through a hole in the fence, and there's always some selfish boy pulling you away to look himself.

"Dicky, dear," called his mother, "you must put on your comforter now! It's a quarter to nine."

Dicky seized his comforter and began to wind it round and round his own throat with his own hands. His mother had a way of seeing what he was thinking about when she put it on.

But he nearly strangled himself in his haste, and she had to do it after all. Just as he foresaw she would, she stopped and looked searchingly at him.

"You're hot, dear!" she said, laying her cool hand against his burning cheek. "I'm keeping Mary at home today, her cold is so bad. Perhaps you'd better stay, too."

"No, mother," said Dicky, fearing for tomorrow. "I'm—I'm quite all right."

Seeing that she still looked at him doubtfully, he swaggered—

"I'm 'feeling—fine!"

He had his way and went to school. But his throat grew queerer and his head funnier—at least that was how he described his symptoms to himself.

The teacher made the morning quite pleasant for the members of her class. She let them sing patriotic songs—Dicky couldn't manage even a line, though—and recite patriotic "pieces," and at last they rested while she talked to them about George Washington.

"He simply told the truth," she said. "He didn't try to reason it out till he persuaded himself that he needn't. He did not"—here she looked at a little girl, who quickly looked at the floor—"he did not say: 'Well, the tree's cut, and it can't be helped. My telling all about it won't mend it!' No; he was asked a question, and he answered the truth."

"But sometimes it's kind to say a wrong story," said one very argumentative little girl. "Suppose there's only one piece of cake, and you're company, and they say: 'Do you want it?' Is it wrong to say 'No,' so that some one else can get it?"

The teacher smiled.

"A hostess usually says, 'Will you have a piece of cake, Marjorie?'" was her reply, "and then you can answer truthfully, 'No, thank you.'"

"And then she thinks you don't want it, and it's all right," said Dicky, suddenly.

"And she thinks a story," retorted Marjorie, triumphantly. "Isn't it as bad for her to think a story as for you to say one?"

The teacher crossed abruptly over to look at the goldfish. Then she turned to her class again.

"A story can't be a story unless the person telling it or thinking it knows it isn't the truth," she said. "But you don't have to worry about what other people think if you tell the truth—only about what you say. And I hope you'll none of you ever tell any kind of lie, white or black!"

"No, ma'am, we won't," chorused the class, earnestly. It was really necessary to set her mind at rest, for it was nearly twelve o'clock and she had a way of enthusiastically forgetting the time—sometimes.

The next morning Dicky's throat was astonishingly queer, and his head extraordinarily funny. But so strong was the little fellow's will, and so keen his desire to go with Walter, that he rose and dressed, with some assistance from the said Walter, and even tried to eat his breakfast. Mother, luckily, was not at the table. She was with Mary, and so Dicky hoped to get off safely.

But, just as Walter was tying the comforter on, their mother came into the room.

"Dicky, is your throat all right?" she asked anxiously.

Dicky made no reply.

HOME NEWS

NORTH LOUP, NEB.—We had a splendid prayer meeting Friday night. How about the one tonight?

"Ladies' Night" at Brotherhood was well attended and was an enjoyable occasion all around.

Because of hoarseness Pastor Shaw was not able to preach last Sabbath and his place was ably filled by Rev. Mr. Foxworthy.—*Loyalist*.

ALBION, WIS.—The community gave a reception and dinner at the church Monday in honor of Rev. and Mrs. S. H. Babcock's fifty-fifth wedding anniversary. Those from out of town who were present were Mrs. Louis Babcock and son Kenneth, of Milton, Mrs. DeFlorence Whitford and son Claude, of Edgerton, and Mr. and Mrs. B. I. Jeffrey, of Milton.—*Journal-Telephone*.

MILTON JUNCTION, WIS.—Rev. H. N. Jordan went to Troy Center on the evening after the Sabbath, where he preached for the Methodist people Sunday morning. He also preached at the Methodist church at the German Settlement in the afternoon.—*Journal-Telephone*.

GENTRY, ARK.—Gentry was encased in ice when I reached there from my missionary work at the opposite side of the State. Ice almost three fourths of an inch in thickness had gathered on telephone and fence wires. It was many days before telephone poles and wires could be reconstructed for service after the storm. Branches several inches in thickness were broken from the forest trees under the weight of ice, and the crash of their falling could be heard during the night. Great damage was done to the peach orchards both by the breaking of the trees and the killing of the buds. The storm is thought, however, to be of great advantage to the apple orchards.

Lovers of beauty found some compensation for the havoc wrought by the storm in the magnificent spectacle which the bright sunshine of a few days succeeding afforded. Jewels in no kingly crown ever sparkled with greater brilliancy than the ruby, sapphire, emerald and gold that

"Why, look what a color he has!" cried Walter. "Did you ever see him look better?"

"It's his throat that matters," said his mother. "Dicky, dear, if it isn't quite right, you must stay at home."

Dicky shook his head. That might mean anything.

"We've not much time, if we're to see the practice," urged Walter. "I'll look after him, mother!"

"Why doesn't he speak?" said the mother, coming to Dicky and laying her hand on his cheek. "Oh, how warm he is!"

"So's the stove, and he's been sitting by it," exclaimed Walter.

"Well, if you're all right, you may go," said Mrs. Hardy, kneeling down in front of Dicky. "Sure, dear?"

Dicky looked at her. And then he thought that, if George Washington's mother had looked at him like that, George wouldn't have told her a lie.

It was a hard struggle for a moment, then he said, huskily:

"My froat's a little—queer—an' my head's funny; but I'm all right!"

Mrs. Hardy scarcely heard the last words. She was examining the back of the "froat," and the verdict followed swiftly upon the examination.

"He can't go, Walter," she said, firmly.

Then the oddest thing happened. He didn't want to go! He let his mother undress him, and put him into a warm bed, with a deep sigh of relief. Now that the fight was over, he knew it had been hard work to fight. He was quite glad to be lying down and soon he dropped asleep.

"Good thing you took it in time," said the doctor that evening. "Another day would have made it pretty serious. He'll be all right soon, now."

Then Dicky knew that he was very glad George Washington had set him so good an example.—*The Churchman*.

And when we look back, we wouldn't take a carload of diamonds for the memory of those dear evenings with father in the big arm chair, with the children on his lap, all settled for the bedtime stories and songs.

The children grow fast. It will not be long before they are too big for father's lap.—*Annie Porter Johnson*.

flashed from the ice jewels dangling from the boughs of trees during these days. There *may* be more rhetoric than truth in this statement, since, on reflection, I have never seen a "kingly crown." But we will long remember this spectacle.

The ice is gone now and we feel that there are better, if less brilliant, days for Gentry. We are facing the work of the new year with hope and courage for good results in both the material and spiritual realms of our activities. The hearts of the pastor's family still feel the glow of the traditional pounding which the good people of the church and society gave them in the early days of the year. We deeply appreciate such treatment, and trust that in some way it may react beneficially upon the people in their generosity.

Gentry is being stirred just now by an old-time Methodist revival, in which the other churches are joining with commendable zeal. With impressive earnestness the evangelist, Mr. Tatum, is delivering the gospel messages night after night. Ten days and twenty converts is the count to date.

Notwithstanding the trying weather, the interest in, and attendance upon, the services of the church have been fair. The young people are holding up the Christian Endeavor work to a good degree of efficiency, and we are working for a still higher mark. An interesting class in teacher training is just completing a course in Old Testament history. An examination is to be held at our next meeting. The ladies have planned an all-day social at the parsonage next Sunday. An evidence of awakening interest here as well as in other churches of our faith is the fact that recently a number have joined this church by letter and about an equal number have been dismissed from here to join other churches. The Sabbath school ordered its quota of the Conference budget to be forwarded at a recent meeting. The young people promise to send theirs to headquarters in time. But we are praying that all these activities may minister to a thorough deepening and quickening of pure and undefiled religion in all our lives.

T. J. V.

ROCKVILLE, R. I.—The church at its bi-monthly business meeting last October resolved to try and do its part in the "New

Forward Movement" adopted by our last General Conference. The Sabbath-school work was referred to that organization to care for, and the Christian Endeavor work to the Christian Endeavor society. A Cradle Roll is in process of formation. The Baraca and Philathea classes are each engaged in a class contest, which seems to increase the number at our weekly prayer meetings, as attendance at this meeting counts in the contest.

The interest of the Christian Endeavor society is apparently on the increase. Two of our members attended the Rhode Island State Christian Endeavor Convention held at Pawtucket, February 21-22. Besides other speakers, there were eight from Massachusetts on the program. Mr. Daniel A. Poling, associate president, Boston, Mass., delivered two addresses during the afternoon and evening of the first day. His subject in the afternoon was, "Conference on Christian Endeavor Methods"; in the evening, "The Grip that Holds." He is a clear, vigorous and eloquent speaker, a worthy associate of the founder of the great organization of Christian young people.

There had been some talk about a parish house for the church, but nothing had materialized until the Loyal Workers, a ladies' society of church members, circulated a subscription paper for the house. A very general interest was manifested both by members and non-church people. A building committee has been appointed with Brother George V. Crandall for chairman, who has offered to furnish the timber for the frame of the new building. Mr. Osamus Edwards is superintendent of the Yagow Line and Twine Company, of which Mr. G. B. Langworthy, of Ashaway, is president, and Mr. Frank Hill, of Ashaway, is secretary and treasurer. The company owns the land across the road from the church lot. The superintendent has consulted with the company, which has offered to deed a lot to the church for the new parish house. Mr. Edwards has also made a liberal subscription and offered to give a new furnace and have it installed in the house if a basement is placed under the house for it. We understand this proposition will be accepted.

Work has already been commenced on the lot and some of the lumber is on the

(Continued on page 320)

SABBATH SCHOOL

REV. L. C. RANDOLPH, D. D., MILTON, WIS.
Contributing Editor

In Sympathy With the Movement

In so far as we can comply, I would say that we are in sympathy with this movement and will endeavor to raise the membership of our school, not because the General Conference suggests it, only, but because we would endeavor to raise it anyway.

Our membership practically covers all who are available in our church and congregation, except some who might rejoin the Men's Class (we keep our class roll down to the lowest number, that there shall be no padded enrolment) and a few who might perhaps join the Home Department.

WILLIAM C. HUBBARD,
Superintendent.

Plainfield, N. J.

The Best We Can

Most successful thing done the past year—"Go to church in good weather"—Junior class of boys from thirteen to eighteen years of age raise the \$19 for the Christian Endeavor work asked by the Young People's Board. Greatest need is "life and energy for learning what the Bible teaches."

Have desired for some time to have two organized classes: one of men and one of young people. Difficult in *our* school. We are much scattered and very irregular. We are planning a special day for the Home Department members some time in May.

"I get discouraged sometimes trying to have anything new." People cling to the old ways. "We are trying to do the best we can with our opportunities."

PASTOR AND MRS. M. G. STILLMAN.

Lost Creek, W. Va.

Heartily in Favor

I write you to say that the church and Sabbath school at New Auburn, Wis., are heartily in favor of the Forward Move-

ment and that we shall try to do all we can to push it along.

JOHN T. BABCOCK,
Pastor.

Peradventure He Sleepeth

There are a number of schools we have not yet heard from as to their part in the Forward Movement. It is the privilege of any one reading these lines to call up the pastor and superintendent and start something. If you have already called them up without effect, you might try calling them down. Perhaps they are discouraged, or have forgotten, or are absorbed in other things, "or peradventure he sleepeth and must needs be awakened."

Lesson XII.—March 18, 1916

PHILIP AND THE ETHIOPIAN.—Acts 8: 26-40
Golden Text.—"Understandest thou what thou readest?" Acts 8: 30b.

DAILY READINGS

Mar. 12—Acts 8: 4-13. The Gospel in Samaria
Mar. 13—Acts 8: 14-25. Sin and Repentance
Mar. 14—Acts 8: 26-40. Philip and the Ethiopian
Mar. 15—Jonah 1: 1-10. A Disobedient Messenger
Mar. 16—Isa. 19: 18-25. Foreigners Converted
Mar. 17—Isa. 60: 1-9. Gentiles Follow the Gleam
Mar. 18—Eph. 2: 11-22. Gentiles Become Fellow Citizens

(For Lesson Notes, see *Helping Hand*.)

"Some Man"

W. H. MORSE, M. D.

"There is some man!"

Slang?

Not a bit of it. Spoken in absolute sincerity.

The man to whom reference was made, the "some man," is the Rev. T. L. M. Spencer. The place is Georgetown, British Guiana.

The occasion of the remark was a meeting in the Town Hall at Georgetown.

The time was May 3, 1915.

Only a few months before, the British and Foreign Bible Society's Demerara auxiliary had suffered two grave losses. The first was by the death of Sir Crossley Rayner, who had for several years filled the office of president with unflinching devotion. The other was by the death of the auxiliary's honorable secretary, Rev. James Mil-

lar, who had been long in the position, and was esteemed very highly as one of the colony's most beloved clergymen. To succeed these two officials the auxiliary was fortunate enough to secure for president Hon. J. B. Laing, a member of the Governor's executive council and manager of the Royal Bank, and for secretary-treasurer Rev. H. M. Yates.

On that first Monday in May the new officials "took the chair," and the spacious hall was not only filled, but there were crowds who sought admission and were unable to find a place. Mr. Laing was supported on the platform by the Bishop of Guiana, and other prominent friends of the Bible Society and of religious work in the colony, among them ministers of the Church of England, the Church of Scotland, Wesleyan, Congregational and other churches. In the course of the exercises there were addresses by Rev. J. Aiken, who had recently come from Berbice, Rev. W. Rhodes and Rev. W. R. Weeks. The new president, also, in a felicitous speech, magnified the duty of the circulation of the Bible, and awoke much enthusiasm among those who listened to him.

After the meeting the enthusiasm continued, and during the last eight or nine months there has been a strenuous revival in the progress of the Bible cause.

Guiseppe di Lavoro, an Italian coffee importer and ice exporter, was in Georgetown at the time of the meeting. He is the man who is probably foremost in bringing in the "Demerara crystals," and makes frequent visits to Guiana. Some time since, I had occasion to be interested in the possible value of the climate for those suffering from pulmonary consumption. Professor J. L. Ohlsen had stated that the disease was unknown in the colony, and that it should prove a proper resort for patients from this country. Knowing that Mr. di Lavoro had been in a position where he might be able to give me information, I saw him, and in the conversation he told of this meeting, and corollary thereto made the remark about Mr. Spencer.

Thoroughly well informed, he told me that there are 81 church organizations in the colony, with 102 ministers, and above 20,000 members. He spoke of the different denominations, then apostrophized Mr. Spencer.

"There is some man!"

"Let me explain," he continued. "In Georgetown the water is from tank filled by rains, and artesian wells. The wells yield a warm water, tasting disagreeable. It has to stand and be skimmed, then filtered, before good for use. All right. Now Mr. Spencer has been there two years. He does not have to be skimmed or drained through charcoal. You don't perceive? Listen! As you know, I am Protestant; of Broome Street Tabernacle a member. I am against cheap coffee and whatever in Protestant churches is got from Rome. We get Sunday for Sabbath, from Rome. Bad! Mr. Spencer says Sabbath is Saturday, Saturday is Sabbath. That is what I mean by saying that he is some man. I like it that the Bible Society is so big in Demerara, but all will not know the Bible as he does. Why? Because they *will* not!"

"May I say something more? Yes? Our ships take down ice from Boston, and bring back coffee and sugar. Lately there has been many of my people going into Demerara, Essequibo and Berbice. I do not know how many, but they are there, and their number grows. Argentina, Brazil, and other big states have several million Italians. What is being done for them? There are 2,000 foreign missionaries on the continent, but they are not there to reach Italians, who, as you know, can not like the kind of Catholics of South America. Sure! Wish that there were men like Mr. Spencer to work among them. Our people make good Christians for Sabbath, if only they knew. As it is, when they return to Italy they go no better than when they came. None carry the gospel in hands and heart to their friends as our Protestants from the United States are doing." Then, after a moment, he added, "Water may be real pure after being skimmed and filtered, but I rather have the water that comes pure."

Hartford, Conn.

"Laboring together with us in prayer," Paul urged. There is so little work in praying that very little praying works. Few prayers qualify for answers."

"Our money is not doing us the good God would have it do us, if it is not doing anybody else any good."

MARRIAGES

BASSETT-BINES.—At the parsonage in Alfred, N. Y., February 19, 1916, by Rev. William L. Burdick, Miss Florence M. Bassett and Mr. William J. Bines, both of Andover, N. Y.

DEATHS

STILLMAN.—Lillian Armethabelle Vars Stillman, wife of Neulon Stillman, and daughter of LeGrand and Ann Janet Clarke Vars, was born at Nile, N. Y., November 16, 1887, and died in the hospital in Cuba, N. Y., November 16, 1915.

At the age of fourteen Metha, as her many friends familiarly called her, was baptized, and became a member of the First Seventh Day Baptist Church of Friendship, where she remained a faithful consistent member as long as she lived. After the death of her mother last October, Metha went to keep house for her father and brothers in Alfred, but only three weeks later death claimed her. She leaves a father, five brothers, a husband and a little daughter, two years old, besides a host of friends who mourn her departure.

Funeral services were conducted by her pastor, Wm. M. Simpson, assisted by Rev. W. L. Burdick, of Alfred, at Alfred, and the body was laid to rest in the Alfred Rural Cemetery.

W. M. S.

GLASPEY.—Margaret Clawson Glaspey was born March 19, 1831, at New Market, N. J., and died at Marlboro, February 9, 1916.

Mrs. Glaspey was the daughter of Rev. David Clawson and Jane Howell Titsworth. When a little girl she came to South Jersey, where she lived most of her life. For fifteen years she was a school teacher in this vicinity, and in West Hallock, Ill. In 1879, she was married to David E. Glaspey, whose death preceded hers by eleven years. Since the death of her husband, she has spent her time when able in caring for the needy, and many a home feels the loss of a kind and helpful friend. When about twelve years of age, she was baptized and joined the Marlboro Church, where she has always held her membership in faithfulness and loyalty, being at the time of her death the oldest person in the church and the oldest member.

Funeral services were conducted by the pastor at the home of her nephew and stepdaughter, Mr. and Mrs. Eber M. R. Davis. Interment was made in the Roadstown Cemetery by the side of her husband.

J. E. H.

CRANDALL.—Emma Francis Spencer, wife of Deacon Charles O. Crandall, was born in the town of Hopkinton, R. I., near Canonchet, June 16, 1876, and entered into rest Sabbath morning, February 12, 1916, at her home near Rockville, R. I.

She was baptized and united with the Baptist Church at Hopkinton City, in the winter of 1892. On June 20, 1896, she was married to Charles O. Crandall by the late Pastor L. F. Randolph. March 3, 1900, Mr. and Mrs. Crandall united with the Second Seventh Day Baptist Church of Hopkinton by letters. Later, coming to Mr. Crandall's present home, they united with the Rockville Seventh Day Baptist Church, June 22, 1907, of which she was a beloved member until her death.

About four years ago her health became impaired and gradually since, though stealthily, the disease has been at work. Sometimes she seemed so well one could hardly help hoping it might be thrown off. Only a few weeks ago she said to one of the family, "I don't know but I shall stay until spring. I should like to wait until the flowers come." She was very fond of flowers, and would often direct the attention of callers to the beautiful flowers that kind and thoughtful friends, knowing her love for them, had sent her. She manifested heroic faith in the promises of God, and though she dearly loved her home, her husband and all her family, she said not only, "I am not afraid to die," but "I am anxious to go." She was hopeful, and cheerful, and very thankful for her many mercies.

Much greater than any earthly glory is the glory that awaits them of whom Christ said, "Their angels do always behold the face of my Father which is in heaven."

Emma was an efficient and helpful companion in the home, which she helped to make inviting and homelike. She leaves a beloved husband, mother, three sisters, three brothers and other relatives and friends to mourn their loss; but we trust the influence of her noble Christian life may still rest as a sweet benediction on their pathway here and help them to find with her a home in the better land, that it may be said of her, "She, being dead, yet speaketh."

Farewell services, conducted by her pastor at her late home, were attended by many friends, and interment was made in the church cemetery near her late home.

I. L. C.

WESTCOTT.—Harriet A. Langworthy was born at Little Genesee, N. Y., August 18, 1827, and passed into rest at the home of her daughter, Mrs. Maria Davis, in the town of Albion, February 14, 1916.

She professed conversion at an early age, probably at Alfred, N. Y., where she spent her girlhood. At the age of twenty-four she was united in marriage to Franklin R. Westcott, and in 1855 removed to Wisconsin, and locating at Albion, united with the Seventh Day Baptist Church of that place, and remained a faithful and consistent member to the last.

Services were held at the home, conducted by her pastor, assisted by Rev. S. H. Babcock. The burial took place in the Edgerton Cemetery.

C. S. S.

VAN DUZER.—At her home in Horseheads, N. Y., February 17, 1916, J. Amanda, wife of Hon. J. S. Van Duzer, and daughter of the late Daniel B. and the late Mary A. Rogers.

Previous to her partial invalidism of four years, she was prominent in church and charitable work. A woman greatly beloved for her

rare Christian virtues, hospitable and kind, her heart and head readily responded to the call of the suffering and needy.

A. I. M.

CARTWRIGHT.—Mrs. Susan M. Burdick Cartwright, daughter of Edwin and Roxie Burdick, was born in Hornell, then known as the town of Hornellsville, June 26, 1846, and died at her home in Alfred Station, February 18, 1916.

Her early life was spent in the town of Hartsville. She was married to Lafayette Cartwright July 1, 1862. To this union eight children were born, only two of whom survive her—J. C. Cartwright and Maud E. Erickson. She also leaves to mourn their loss thirteen grandchildren and one great-grandchild; also one brother and five sisters—William Burdick, of Grant, Mich.; Mrs. Sylvester Burdick, of Oklahoma; Mrs. George Cobb and Mrs. Thomas Burnett, of Hornell; Mrs. Samuel Turner of Hartsville, and Mrs. F. J. Perry, of Alfred Station. Mrs. Cartwright was a good woman, and will be missed by her many friends. She was a Christian in her quiet way, living the principles of Christianity in her home.

Funeral services were conducted in the Second Alfred Church on Sunday, February 20, at 2 p. m., by her pastor, Rev. Ira S. Goff, and the body was laid to rest in the Rural Cemetery at Alfred.

I. S. G.

TARBELL.—Miss Cora Tarbell was born near Leonardsville, N. Y., July 23, 1855, and died in St. Bernard's Hospital, Council Bluffs, Ia., February 18, 1916.

She was the daughter of Norris and Eunice Clark Tarbell, and a member of the Seventh Day Church of Leonardsville, N. Y. For several years she had been in the hospital at Council Bluffs, a lone Sabbath-keeper, loyal to the faith of her fathers, and a patient sufferer. Her funeral was held in an undertaker's parlor in Omaha, Neb., and kind friends laid her body to rest in Forest Lawn Cemetery of that place.

T. L. G.

A man came to a hotel-keeper and asked him if he would buy two carloads of frog legs. "Two carloads!" exclaimed the astonished landlord. "Why, I couldn't use them in twenty years." "Well, will you buy a half-carload?" "No." "Twenty or thirty dozen?" "No." "Two dozen?" "Yes." A few days later the man returned with three pairs of legs. "Is that all?" said the landlord. "Yes. The fact is, I live near a pond, and the frogs made so much noise that I thought there were millions of them; but I dragged and raked the pond, and there were only three frogs in the whole thing." Do not be alarmed at the noise of the Philistines. The future of God's kingdom is secure.—*Bishop Joseph F. Berry.*

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(Continued from page 316)

ground. It now looks as though the church will be ready to entertain the Eastern Association, when it visits Rockville, in better shape than ever before.

It may be of interest to many readers to know of an industry, which furnishes work for many willing hands in this community, that is not very common among our people. It is "pulling lace," which is brought from a lace mill in a neighboring village and distributed in the homes of those who pull it.

The lace is woven in very wide looms and cut into pieces 36 yards long. The different bands of lace are held together by one or more threads, which are pulled out to separate the different pieces of lace. In some of these cuts of 36 yards, when the lace is narrow there are several miles if the bands were to be attached at the ends and drawn out in a straight line.

This work is done at their homes, at any time of day or night, by old and infirm people or young people, is clean and, it is said, has a great fascination when one gets to work at it. The remuneration is not large but quick workers may earn fair wages with bits of time they could not otherwise use.

I. L. C.

God is raising a family; every one who is born of the Spirit is a member. A Home is being built by the oldest Son, who is a Master Builder. He was one time a carpenter of Nazareth, Palestine.—*C. L. Page.*

Revenge is a poor investment. It pays small dividends and calls for big assessments.—*The Christian Herald.*

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The sea of life, and gain the coast of bliss
Securely; only star which rose on Time,
And, on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light; and to the hills of God,
The everlasting hills, pointed the sinner's eye.
By prophets, seers, and priests, and sacred bards,
Evangelists, apostles, men inspired,
And by the Holy Ghost anointed, set
Apart and consecrated to declare
To earth the counsels of the Eternal One,
This book — this holiest, this sublimest book —
Was sent. Heaven's will Heaven's code of laws entire
To man, this book contained; defined the bounds
Of vice and virtue, and of life and death;
And what was shadow, what was substance taught.
Much it revealed; important all; the least
Worth more than what else seemed of highest worth.

—Pollok's "Course of Time."

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